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MEMORIALS

OF

STAND CHAPEL.

R. T. HERFORD.

BX
9329
.S8
H47
1893

STAND CHAPEL PREVIOUS TO 1861. *(From a Lithograph.)*

MEMORIALS

OF

STAND CHAPEL.

BY

R. TRAVERS HERFORD.

PRESTWICH:

H. ALLEN, PRINTER AND PUBLISHER, BURY NEW ROAD.

1893.

BX
9329
.S8
H47
1893

TO

ALL WHO LOVE

STAND CHAPEL,

THIS ENDEAVOUR

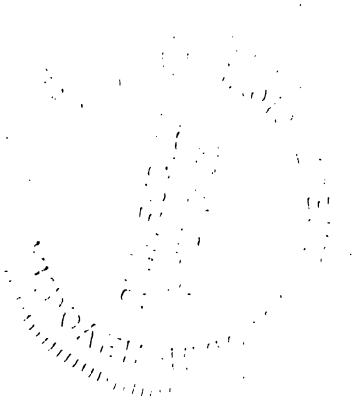
TO RESCUE SOME FRAGMENTS OF ITS

EARLY HISTORY

IS,

ON THE COMPLETION OF ITS 200th ANNIVERSARY,

AFFECTIONATELY DEDICATED.



PREFACE.

The facts contained in the following pages have been collected from such a variety of sources that it is impossible to state the authority in every case. I would however mention these amongst the books that have been most useful to me: Halley's *Lancashire, its Puritanism and Nonconformity*; Nightingale's *Lancashire Nonconformity*; Baker's *Memorials of a Dissenting Meeting House*; and the *Northowram Register*, edited by J. Horsfall Turner.

I would also tender my grateful acknowledgments to brother ministers and others who have in various ways assisted me in my inquiries.

It will be found that the history of the chapel in comparatively recent years is passed over with but little detail. I have thought it best to avoid any extended reference to persons and events which are still within living memory. A time may come when it will be possible to bring down the record to a much later date without treading upon delicate ground. What is most important at present is to recover and set forth in permanent form the ancient rather than the modern history of the chapel.

The two engravings are from photographs taken by Mr. Wm. Heywood, of Bury.

R. T. H.

MEMORIALS OF STAND CHAPEL.

CHAP. I.—INTRODUCTION.

Whatever interest may be awakened by the contents of the following pages, will be felt chiefly by those who are in some way personally connected with Stand Chapel. Two centuries of quiet and uneventful existence now separate the present congregation from their ancestors who founded the Chapel. Many good lives have been lived, many good deeds done; but no trace has been left upon the general history of the country to bear witness even to the existence of a Chapel at Stand. To the general reader, therefore, the following records will have no importance; they refer to persons and events in which he feels no interest, and for the most part they are likely to appear to him trivial and dull. But to many who live in the immediate neighbourhood, and especially to those who now form the congregation, these Memorials of Stand Chapel will recall honoured names and cherished memories; will perhaps also deepen their love for the ancient house of prayer, by summoning from the past the figures of those to whose courage and faith it owed its origin, and by whose loyal attachment its existence has been prolonged till the present time.

In the hope that such may be the case, I have gathered together whatever I could find that was in any way connected with the Chapel or its congregation. But it is little that I have found; scattered fragments of information, a few names and dates, a few personal reminiscences are all that can now be collected. Anything like

a detailed history, therefore, is no longer possible. The most that can be done is to arrange these *disjecta membra* in some sort of order, with so much of explanation as will serve to show their connexion.

It might be expected that the events of two hundred years ago, when the first chapel was built, would be less easy to recall than those of a century later. But this is not the case. For Stand Chapel is one of the numerous foundations of Puritan Nonconformity which owe their origin to the disruption of the Church of England by the Act of Uniformity in 1662, and to the spirit of resistance and loyalty to conscience so powerfully fostered by the period of persecution which followed on the passing of that Act. The rise of Nonconformity was an event which affected the whole nation, and has left an indelible mark upon its history. As such, it has been made the subject of thorough and careful study, whereby much light has been thrown not only upon the principles involved in the great struggle, but also upon the lives and characters of the men who took a leading part in it. And thus, although the founders of Stand Chapel were certainly not amongst the leaders of Nonconformity, yet some knowledge of them and their doings can be gleaned from the general researches that have been made.

But the later history of the Chapel is almost unknown, until a comparatively recent time. Indeed, it had no history. With the exception of the secession of the more orthodox portion of its members in 1791, the congregation met with no adventures to disturb the even tenour of its way. One generation gave place to another and the world at large was not greatly affected. The names of the successive ministers and of the trustees are known, and that is now nearly all that can be recovered.

As Stand Chapel owes its origin to the secession of the Puritan ministers from the Church of England in 1662, it will be best to begin with a short account of the state of affairs created by the various penal statutes which were successively directed against the Non-conformists.

When the monarchy was restored in 1660 the ecclesiastical affairs of the country were in the greatest confusion. The Puritans who had held the mastery under the Commonwealth, still kept possession of a large number of benefices, although in many instances they had been obliged to make way for those clergymen who had been deprived by the authority of the Parliament. But it was evident that a day of reckoning was at hand. The Episcopalian clergy were thirsting for revenge upon their Puritan rivals, and were eagerly supported by the new House of Commons. All suggestions of compromise between the two parties in the church were thrust aside, no heed was paid to the King's repeated promise of toleration, and the whole force of clergy and Parliament was bent to the task of stamping out Puritanism. In this temper of bitter hostility the Act of Uniformity was passed, in 1662. Its chief provisions were, that every person in holy orders and holding a benefice should, on some Sunday previous to August 24th, 1662 (St. Bartholomew's Day), publicly read the services of Morning and Evening Prayer and declare his unfeigned assent and consent to everything contained in the Book of Common Prayer; that he should also abjure the Solemn League and Covenant, as being an unlawful oath; and that he should submit to be ordained by a bishop if he had not already done so. Any person who refused to comply with these requirements was thereby deprived of his benefice.

The result of this Act is well known. Some two thousand* ministers refused to conform and accordingly gave up their livings. Not only were they deprived of what was to many of them the only means of support, they were expressly forbidden to keep schools or take private pupils; and thus was closed against them almost the only calling wherein they could have turned to account that University education which most of them had received. They were left to depend upon the hospitality and charity of their friends, except in the rare instances of those who had means of their own.

In spite, however, of the penalties imposed on them, the ejected ministers continued in private what they had previously done publicly. As opportunity served, they held meetings for worship in the houses of their friends. In some cases, where the magistrates were secretly favourable, or where they were protected by powerful neighbours, they openly and successfully defied the law. Few however were so fortunate, and for the most part they had to suffer very real persecution in consequence of their nonconformity. The hardship and danger to which they were exposed through their private ministrations were greatly increased by the passing of the first Conventicle Act in 1664 and of the Five Mile Act in 1665. By the former of these Statutes, it was provided that "if any person of the age of sixteen or upwards being a subject of the realm.....shall be present at any assembly conventicle or meeting under colour or pretence of religious worship in other manner than is allowed by the liturgy and practice of the Church of England..... at which conventicle or meeting there shall be five persons or more assembled together over and above those

*The precise number is said to have been 2257, according to a contemporary manuscript list drawn up by the Rev. Wm. Rastrick and presented to Edmund Calamy.

of the same household," he shall be liable to imprisonment for not more than three months or pay a fine not exceeding five pounds. A second offence was punishable by imprisonment for six months or a fine of ten pounds. For a third offence the penalty was transportation for seven years or a fine of one hundred pounds. Any subsequent offence was punishable with a like term of transportation, or a fine increased by one hundred pounds on each occasion. If any person made his escape before transportation he was to forfeit all his goods and chattels to the crown and suffer death as a felon. The Five Mile Act added new hardships. It provided that no person in holy orders who had not conformed nor taken the oath of non-resistance should come or be within five miles of any corporate town except only in passing on the road, or within five miles of any parish town or place where he had since the Act of Oblivion been parson vicar curate or lecturer or had taken upon himself to preach in any unlawful assembly conventicle or meeting under colour of any exercise of religion contrary to the laws and statutes of this kingdom. The penalty for each offence was a fine of fifty pounds. And further, no person so restrained should be allowed to teach any public or private school or take boarders or 'tablers' that are taught or instructed by him or any other, under a penalty of forty pounds. An offender against this Act might be committed to prison for six months unless he took the oath of non-resistance and made the declaration of conformity.

By these two Acts, everything was done that the ingenuity of the Episcopalians could devise, to make it impossible for the Nonconformists, especially the ministers, to "distil the poisonous principles of rebellion and schism into the hearts of his majesty's subjects." A second

Conventicle Act was passed in 1670, with the object of still further increasing the penalties against Nonconformists; but like its predecessors, it failed of its real purpose. It added to the sufferings, but it did not break the spirit of either ministers or laity; and though the jails were crowded, and fines levied and all manner of petty tyranny inflicted upon the stubborn Puritans, their numbers were not lessened nor their zeal quenched.

In 1672 came a lull in the storm. On March 15th the King on his own authority issued a proclamation, giving permission to Nonconformist ministers to take out licences for private houses to be used as places of meeting for worship, a permission of which advantage was at once taken. But the Parliament which had passed the severe Acts already mentioned, was not disposed to sit by and see its work undone. Moreover it had not yet forgotten how once before a Stuart King had been coerced by a Parliament. By refusing to vote money to the needy sovereign, it forced him to cancel his proclamation; on March 8th 1673 the licences were recalled, and the persecution renewed. No further respite came till the year 1687, when James II. in order to favour the Roman Catholics, issued a Declaration of Indulgence, the effect of which was to set aside the penal laws against Nonconformists. It was a matter of difficulty with many of the Puritans to decide whether they ought to avail themselves of a liberty which was illegally granted. But this difficulty was, after all, more theoretical than practical; for as one of the ministers said "it was only a permission to do that which to the best of their ability they had done and would continue to do without such permission." Their doubts were solved and their hardships ended by the Revolution of 1688 and the accession of William and Mary, of whose reign

one of the earliest events was the passing of the Toleration Act in May 1689. Nonconformity was by this Act made legal, except in the case of Roman Catholics and such as denied the doctrine of the Trinity. The congregations of dissenters who had till then assembled at great risk to themselves, were now free to provide themselves with permanent buildings and appoint regular ministers. And accordingly, the first five or ten years after the passing of the Act saw the erection of a large number of dissenting meeting-houses, many of which are still standing to give shelter to the descendants of their founders.

Such, in bare outline, is the course of events as marked by the various statutes dealing with religion during the period 1662 to 1689. I will go on to illustrate what has been said, by reference to the locality in which Stand Chapel is situated.

In 1662 the only Churches in the immediate neighbourhood were those of Prestwich and Radcliffe. From the latter place the rector was ejected, whose name was Thomas Pyke. He was born in 1622 and had held the chapelry of Walmsley near Bolton before settling in Radcliffe. After his ejection he gradually gathered a congregation at Blackley, where he licensed a house in 1672. He died in 1676 and was buried at Newton Heath Church. On his death bed he is reported to have said that the best preparations of the best of men are little enough when they come to die. His successor at Radcliffe was Charles Beswick,* who appears to have been a zealous persecutor of Nonconformists. He tried hard to procure the arrest of Oliver Heywood, the great Yorkshire preacher, when the latter was visiting his friends at Little Lever. But the magistrates were

* The name of this rector may still be seen carved over the western door of Radcliffe Parish Church, with the date, 1665.

unwilling and made difficulties, with the result that Mr. Heywood conducted services in his father's house from ten in the morning till six in the evening.

Of the names of the ejected ministers the following are of local interest: Henry Newcome, of the Collegiate Church, Manchester, for whom Cross Street Chapel was afterwards built; Richard Holbrook, of Salford; Richard Goodwin and Robert Park, of Bolton; James Walton, of Horwich; George Thomason, of Heywood; Henry Pendlebury, of Holcombe; Peter Naylor, of Haughton; Robert Bath and Zacary Taylor, of Rochdale; ——— Davy, of Bradshaw; Peter Aspinwall, of Heaton. Amongst those who did not conform, but who nevertheless retained their livings or obtained others, were Thomas Crompton, of Astley; John Lever, of Cockey; John Tilsley, of Deane; Samuel Newton, of Rivington; and Michael Briscoe, of Walmsley. Neither Bury nor Prestwich furnished a recruit to the "noble army" of the ejected.

Chap. II.—The beginning of the Congregation.

It seems probable that the nucleus of what became afterwards the Stand congregation, were some of the former hearers of Mr. Pyke, who, as just stated, had been ejected from Radcliffe parish church. At least it is difficult to assign any other source whence the congregation may have had its origin. The reason why Stand was chosen as a place of meeting was probably this, that several influential Puritan families lived in the immediate neighbourhood, whose influence would afford both support and protection to the Nonconformists in holding secret meetings for worship. Moreover Stand was a lonely spot,* beyond the statutory limit of five miles from any corporate town. And although after the passing of the Toleration Act, there was no longer the same necessity for Nonconformists to elude the Five Mile Act, yet it was natural that their chapels should be built in the locality where congregations had been gradually collected.

There is no evidence of the existence of a regular congregation at Stand for several years after the passing of the Act of Uniformity. Yet it can hardly be doubted that services were held, secretly, in the neighbourhood from a very early date after that event. Probably the rallying point of local Nonconformity was the house of Thomas Sergeant, of the Old Hall, Stand, who belonged to a staunch Puritan family, and who moreover maintained a private chaplain (see list of Trustees, No. 5).

* For the benefit of any readers who may not know where Stand is, I may explain that it is distant six miles (by road) from Manchester, six from Bolton and nearly four from Bury. The 'Top o' Stand' is about three-quarters of a mile from Whitefield on the road to Ringley. Even now there is no village of Stand, only the Chapel and School and a few detached houses and cottages. In 1662 the place was of course still more thinly peopled.

But the first mention of any regular services at Stand occurs in the year 1672, when as already related, Nonconformist ministers were allowed to take out licences to hold meetings for worship in private houses. In the Public Record Office, amongst a number of memoranda of applications for licences, is one stating that the house of William Walker in Pilkington was licensed for preaching, the minister being the Rev. Richard Holbrook, M.A. presbyterian. The house here mentioned is in all probability the farm in Higher Lane, Stand, known as Stonex's, and formerly Broxup's. It is true that the William Walker in question is described in 1687 as living at Old Hall; but he may very well have had some connection with the farm called Broxup's, since his grandson was living there in 1736. Moreover, local tradition points to this farm, (and particularly to the barn attached to it), as the place where services were held before the Chapel was built. The minister for whom the house was licensed, is well known, though until this record came to light, his name had never to my knowledge been connected with Stand. Richard Holbrook was born in Manchester in 1636, studied at Cambridge, and was appointed rector of Trinity Church Salford, whence he was ejected in 1662. Calamy says that "after he was silenced, he applied himself to physic. He was a man of good ability learning and piety. He died in 1676." It would seem therefore as if Richard Holbrook were really the first minister of the Stand congregation. Yet his connection with the place cannot have lasted long. For Calamy, who is the great authority in regard to the lives of the ejected ministers, says nothing of his preaching at Stand, or indeed of his preaching anywhere, after he was turned out; and the

man who is always supposed to have been the first minister of Stand is Robert Eaton. It is true, we cannot prove that the latter had any connection with the place till 1687, eleven years after Holbrook's death; but he was already living in Manchester in 1672, and may very well have taken up Holbrook's work, either when he died, or still earlier when he began to practise as a physician.

Of Robert Eaton, more will be said presently. Meanwhile a word should be said of another man, for whom the claim has been made that he was the first minister of Stand,—Robert Chaderton. He was the son of John Chaderton of Middleton, and was born in 1655. He matriculated at Brazenose College, Oxford, in 1675, but did not remain to take his degree. He appears to have been drawn to the work of the ministry by hearing Oliver Heywood preach at Underwood near Rochdale in 1673. Heywood's diary under date 1689 (a mistake for 1687) mentions "one Mr. Chaderton, now a serious Christian and a famous preacher, though living obscurely with Mr. Sergeant at Stand." He was not ordained till 1687; but there are many instances of men preaching a considerable time before ordination. He married a daughter of the William Walker, above referred to, no doubt when he was chaplain to Mr. Sergeant. His ordination took place on May 12th 1687, in the house of one Widow Coulborn, at Outwood Gate, near Stand, the ministers being Oliver Heywood, Robert Eaton, and Henry Pendlebury. Chaderton removed in July to be minister at Lancaster, but almost immediately fell ill. He was brought back again on August 30th to Old Hall where his wife was. Shortly afterwards he died, and was buried at Prestwich, October 15th 1687, aged

32. The entry in the Northowram Register* is "Mr. Robt. Chaderton, a choice minr. in Lancashire, buried at Prestwick, October 15th." It is said that he was "violently persecuted by the spiritual courts, excommunicated, imprisoned at Lancaster; and when he got his liberty he still went on preaching abundantly." Nothing more is known of him. But it will be plain that he can have no claim to be called the first minister of Stand. In 1672, when he was only 17, either Holbrook or Eaton was already preaching in Walker's Barn; and in 1687 when he was ordained, Robert Eaton was one of the ordaining ministers, presumably because he was already looked upon by the Nonconformists of the neighbourhood as their minister. Of course Chaderton may very likely have occasionally preached at Stand.

Of what went on at Stand between the withdrawal of the licenses in 1673, and the building of the Chapel in 1693 we have no knowledge. We can only guess that meetings for worship continued to be held, as opportunity served, and that in all probability Robert Eaton took the lead in conducting them. Under all their difficulties the Nonconformists must have increased in number; for when the Chapel was built, its founders included several wealthy and influential men, and it appears to have been attended by a large congregation. The names of the founders, together with what is known of their lives, will be given below in the list of the trustees. It will be sufficient to state here, in order to complete this part of the story, that they obtained a lease from the trustees of the Stand Grammar School, of the plot of land now occupied by the existing Chapel and graveyard,

*The Northowram Register is a record of baptisms, marriages, and burials kept by Oliver Heywood during his ministry at Northowram, and continued by his successor Thomas Dickinson. It extends from 1644 with some interruptions to 1750, and cotains the names of a great number of Nonconformists all over the north of England. To any one interested in Nonconformist history, the book is invaluable.

and built upon it what is described as a "handsome Chapel." As was only natural, they chose for their first minister, Robert Eaton, who had braved persecution for their benefit, and who moreover had borne his share in the expense of the building.

There was henceforth a regular congregation at Stand, assembling under the leadership of a regular minister, in a Chapel of its own. What further can be said of the history of the congregation, can best be told in relation to the lives of its successive ministers, and of the men who from time to time have followed each other as its trustees. I go on therefore to enumerate the ministers in order, with such biographical details as I have been able to collect.

Chap, III.—The Ministers.

I.—Robert Eaton, M.A., 1693—1701.

The family of Eaton is represented in many parts of the country, and is especially numerous in Cheshire. Most, if not all, of the Cheshire branches are derived from the Eatons of The Pole, near Great Budworth. A curious story is told of the antecedents of the family, to the effect that their name was originally Pole (or De la Pole) that they were relatives of Cardinal Pole, that on the attainder of the Pole family in 1537 one member of it, by name Richard, who had lived in Devonshire at a place called Eaton, removed to Cheshire to escape the notice of the government, that he built the house near Great Budworth, part of which is still standing, and reversing the names called himself Eaton, and his house The Pole.*

Richard Eaton, as he called himself after his settlement in Cheshire, had two sons, George and Robert. George who was a friend and correspondent of John Bradford the Martyr, inherited the Pole estate, and became the ancestor of the Eatons of New England,—Nathaniel, who was first master of New Cambridge; Samuel, (born 1597, died 1665), who returned to this country and was the Independent minister at Dukinfield; and Theophilus, who was governor of New Haven. These three were brothers. Robert Eaton, the younger son of Richard aforesaid, lived at Sandiway near Sevenoaks, Cheshire. He had a son Robert, (born 1577, died 1621) who was for 36 years chaplain to the Earls of Derby. His son again was Richard, who was vicar of Audlem from 1641 onwards, and his son again was the Robert

* I am indebted for the above story, as well as for much help in ascertaining Robert Eaton's connection with the family, to the kindness of its present representative, Gerald Eaton, Esq., of the Pole.

Eaton with whom we are at present concerned. Robert was born in 1630, and was educated at Cambridge, where he studied for seven years. He took his degree of M.A., however, as of All Souls College,* Oxford, in 1653. Like many of his family he was intended for the church, and his first living was somewhere in Essex. Here he stayed till 1659, when he was appointed to the vicarage of Walton-on-the-Hill, a parish which included what was then the fishing village of Liverpool. The circumstances of this appointment were somewhat peculiar. In 1659 took place the unsuccessful rising of the Royalists of Cheshire and the neighbouring counties under leadership of Sir George Booth, of Dunham, a movement in which many Puritan clergy and laymen were involved. Amongst them was Henry Finch, vicar of Walton. On the failure of the enterprise, the Parliament naturally sought to lay hands on those who had taken part in it. Finch was compelled to leave his living, and his goods were seized by the Parliamentary sequestrators. By a friendly arrangement, Robert Eaton who was also a Royalist, was put in to hold the vacant living. But in the following year another change took place, owing to the restoration of the monarchy; for one result of that event was to replace in their former benefices all clergymen who, for whatever reason, had been deprived by authority of Parliament since the establishment of the Commonwealth. Consequently Finch returned to Walton, and Robert Eaton had to go elsewhere. He was presented to the perpetual curacy of Daresbury near Warrington, probably through the good offices of Sir George Booth. Here he stayed till 1662, when he took his place among the Two Thousand

* I do not know why he went to Cambridge. All the other members of the family who went to a University seem to have gone to Oxford, and especially to Brazenose College. Byrom Eaton (born 1613, died 1704) D.D., and Fellow of Brazenose, afterwards Principal of Gloucester Hall, was first cousin to Robert.

who went out on St. Bartholomew's Day. When this happened, he was already married, and had two children of whom one was six and the other five years old. Sir George Booth, now become Lord Delamere, befriended him once more, by appointing him to be his family chaplain at Dunham Park. How long he held this office, I do not know; but he was certainly there from 1664 till 1667. Henry Newcome in his autobiography, under date May 14th 1667, says "went to Dunham with Mr. Finch to see Mr. Eaton.....Mr. Eaton lived three years at Dunham and his children at Warrington."

Some time afterwards, but at what precise date I do not know, he removed to Manchester, where he continued to live for the rest of his life. His house was for a time in Deansgate, later on in Millgate. What the reason was that brought him into connection with Stand there is no evidence to show. But we may guess that when he came to Manchester, Henry Newcome (who seems to have been related to him, as he calls him "cousin Eaton"), introduced him to his friend Thomas Sergeant of Stand, who has been already mentioned. The Nonconformists in the neighbourhood of Stand would naturally look upon Mr. Sergeant as their leader and counsellor, and he may have induced Robert Eaton to come and hold private services at his house, or somewhere near. But this is only conjecture. We do not know why Robert Eaton came to be connected with Stand, nor in what year that connection began. We have already seen that in 1672, when the licenses were issued, it was Richard Holbrook who obtained one for services at Stand, though probably Eaton very soon succeeded him. But whether or not he had any connection with Stand in 1672 or earlier, he was at that time beginning to take a leading part amongst the Non-

conformists of Manchester. He obtained (on April 30th) a license for his own house in Deansgate; and it was in that house, in his study, that there was held the first ordination service since the passing of the Act of Uniformity. This took place on October 29th 1672.

To hold such a service at all was, in spirit if not in letter, a daring defiance of the penal laws against Nonconformists. It is true that the royal license allowed a religious service to be held; but it may be doubted whether it was intended to include in this permission the holding of an ordination service. For the plain meaning of it was, that not only would those who had left their livings persist in their refusal to conform, but that they would provide successors to take up their work and maintain their principles.

On this occasion, the ordaining ministers were Oliver Heywood, John Angier, of Denton, (his father-in-law) Henry Newcome, Henry Finch and Robert Eaton. The candidates were Joseph Dawson,*Samuel Angier, nephew to Mr. Angier of Denton, and John Jollie, younger brother of Thomas Jollie, the Independent minister at Altham. "The solemn service commenced with three prayers offered by Mr. Eaton, Mr. Finch, and Mr. Heywood. Mr. Angier then received the confession from Mr. Dawson, proposed to him some important questions, and received satisfactory answers. Mr. Newcome performed the same service with respect to Mr. Samuel Angier, and Mr. Eaton with respect to Mr. Jollie. Mr. Newcome then delivered a charge to the

* He became minister at Birstall. He was born in 1636, and is said to have been ejected from Thornton Chapel. If so, he is another instance of a man acting as a minister for several years before he was ordained. He had four sons who all became Nonconformist ministers; amongst these was the Rev. Joseph Dawson for more than forty years minister at Rochdale. The youngest of the four, the Rev. Eli Dawson, had in his turn seven sons who all followed the family example; four of these, however, afterwards conformed and became clergymen of the established Church. A grandson (probably) of Eli, was the Rev. Joseph Dawson, of Idle, of whom more will be said in another connection.

three young men, and closed the service with prayer and benediction."—*(Halley, Nonconformity of Lancashire p. 412.)*

For some years after this event we know nothing of Robert Eaton's life. In 1686 the Duke of Monmouth made his rash attempt in defence of the Protestant religion; and although the scene of his operations was far away from Lancashire, yet there were, in the north, many who deeply sympathised with him, and would have given him active assistance, if the opportunity had presented itself. Lord Delamere, (son of Sir George Booth and second in the title), was known to be planning an armed rising in support of the rebellion begun by Monmouth, and many of the Nonconformist ministers were deeply implicated in the plot. When therefore, the attempt in the south ended in failure, Lord Delamere was arrested, and strict search was made for those who were suspected of being his supporters. Eaton managed to escape from the district; but his old friend Henry Finch was carried off to Chester Castle. Newcome mentions the escape of Eaton in his Autobiography, June 27th 1686, and notes that he returned on August 4th, while Newcome was calling on Mrs. Eaton. Where he had been does not appear.

In 1689, his wife died, "after long continued pain and weakness," as Newcome says. I know nothing about her birth or family.

Meanwhile in this same year 1689, Eaton, like all his Nonconformist brethren, was enabled by the Toleration Act to resume public preaching. At first he did so in the barn already mentioned; but in 1693 the congregation assembling there, built him what is described as a handsome chapel, an account of which will be given later on. For eight years more he ministered regularly

in his new chapel, and he appears to have been regarded as one of the leading ministers of the district. One or two fragmentary notices of him are still available, to complete the scanty record of his life. He took part, in April, 1694, in an ordination service, held in the newly built Stand Chapel. The candidates were Thomas Dickenson, of Gorton, who afterwards succeeded Oliver Heywood at Northowram, — Loe, of Chorton (*sic*), and Samuel Baxter, of Attercliffe. The ordaining ministers were Mr. Newcome, Mr. Eaton, Mr. Samuel Angier and some others. Thirty ministers were present, besides a large congregation.

In the same year 1694, began the meetings of an assembly of ministers and laymen, on the lines of the Presbyterian organisation which had been abolished, and comprising many of those who had belonged to the Manchester and Bolton *classes*, under the Commonwealth. At the first* meeting, held at Bolton, May 7th 1694, it was desired that Mr. Eaton should preach the sermon on the next occasion. He discharged this duty on September 4th, and was appointed moderator for that meeting. His son Samuel, who succeeded him at Stand, is also frequently mentioned amongst those present at these meetings, being described as Mr. Eaton junr. of Manchester.

Under date August 14th 1695, Newcome makes a reference to Mr. Eaton, which affords the only glimpse we have of his personal character. He says "I was a little too hard on the Eccles men, whom I believe old Mr. Eaton will soothe up, for it is his manner to do so."

This brings us to the end of what is known about him. He died in August, 1701, aged 70, and his funeral

* This was the first regular meeting. A preliminary meeting had been held on April 3rd 1693, at which it was decided to hold assemblies of the "United Brethren," to begin the following year.

sermon was preached by his old friend, Henry Finch. He was buried at the Collegiate Church, where the Register contains the following entry: "Mr. Robert Eaton, of Manchester, Milgate, August 25th, 1701." It is remarkable that he, being a Nonconformist, should have been buried at the Collegiate Church, rather than at Cross Street Chapel, where interments had already taken place. He left one son, Samuel, who succeeded him as minister at Stand, and there was an elder son, Robert, but I do not know if he survived his father. I cannot better close this account of Robert Eaton, than by quoting what is said of him by Calamy, in his account of ministers ejected and silenced, "He was a solid divine, a good scholar, and a judicious christian, of great moderation, and exemplary in his behaviour."

II.—Samuel Eaton. 1701—1710.

He was, as just mentioned, second son of the preceding minister. He was born in 1657, probably in Essex. From 1664 till 1667, while his father was chaplain at Dunham, he and his brother Robert stayed at Warrington, where they probably had relatives, as the name of Eaton occurs later amongst Warrington Nonconformists.* In 1672, the two boys went to Oxford, where they matriculated at St. Edmund's Hall, on March 17th. The elder brother, Robert, remained to take his degree of B.A. there, which he did in 1674-5, and nothing more is known of him. Samuel, however, left Oxford in 1674, and went to the famous academy which had been recently opened by Richard Frankland at Rathmel. Amongst his classmates were Oliver Heywood's two sons, John and Eliezer, a son of Nathaniel Heywood of Ormskirk, a nephew of John

* The Northowram Register mentions "Mr. John Eaton (who married Mrs. Jane Bird) of Warrington, buried about January 15th 1706-7.

Angier, and Eliezer Birch, who afterwards became minister of Cross Street Chapel, and who was then only fourteen years of age. It says something for the courage and spirit of the rising generation of Nonconformists, that they should have faced the penalties of dissent so young.

Samuel Eaton was ordained at Macclesfield on June 17th 1700, along with several other candidates, he being then 43 years of age. The ordaining ministers were, Revs. Angier, Chorlton, Lawrence, Jones, Scholes, Aldred, and Matthew Henry. In the following year, 1701, on the death of his father, he was chosen to succeed him. It is noteworthy that he continued to live in Manchester, as his father had done, during the whole of his ministry at Stand. His house was in Pool Fold, close by where Cross Street Chapel is now. The Court Leet Records for October 7th 1684, contain an order directing Samuel Eaton and two others to provide proper fencing opposite to their houses, on the outer side of the Pool. The reason why he did not live with his father is probably the fact that he was married and wished to keep house for himself. Of his ministry at Stand I know nothing. He died in 1710, and was buried at the Collegiate church on September 7th. The Northowram Register thus refers to him "Mr. Samuel Eaton of Manchester, minister at Stand, in Prestwich parish, died September 5th, aged about 53. A man of unknown learning, greatly respected, a very great loss." And Matthew Henry, in his diary, under date September 12th 1710, says "I hear of the death of Mr. Samuel Eaton, of Manchester, minister at Stand, near Manchester, aged about 54. He was buried last Thursday. He was a man of great integrity and learning. It is time to cry—'Help, Lord.' He buried two sons and a

son in law, Mr. Cheney (of Warrington) within two or three years last past."

He married, September 22nd 1682, the daughter of Humphrey Marler, who had filled the office of Borough-reeve of Manchester in 1676. He had four children, Bezaleel (died 1707), Marler (died 1709), Jane and Anne. His widow died February 19th 1721. The elder daughter married, (November 1712) the Rev. Nehemiah Reyner of Gorton; the younger married, first, John Cheney, of Warrington (died 1710) and second, the Rev. Christopher Basnet, minister of Kaye Street chapel, Liverpool, (now Hope Street). She died on September 13th 1737, and her husband on July 17th 1744.

III.—Joseph Heywood. 1710—1729.

Of the birth and parentage of this minister I have been able to learn nothing. He does not seem to have belonged to the same family as that of Oliver Heywood. He may have been one of the very numerous Heywoods of Heaton,* in Prestwich parish. A John Heywood was minister of Blackley chapel much about this time, (1702—1731). Joseph Heywood, like his predecessor, had been one of Frankland's pupils at Rathmel, whose Academy he entered in February, 1690. As we find him in 1698, taking part in an ordination service at Rathmel, where nine candidates presented themselves, it would seem that he was already a minister of some standing.

Of his nineteen years' ministry at Stand no event is recorded. One solitary glimpse of the state of the congregation in his time, is afforded by a list of Non-conformist congregations, compiled for Dr. John Evans

* On one of the gravestones in Prestwich churchyard, there is the name of "Honest Thomas Heywood, of Heaton," who died in 1680. It would be interesting to know whether the adjective marks the rule or the exception to the morality of the family.

in 1715, and now preserved in Dr. Williams' library. The number of hearers at Stand is set down at 338, of of whom 31 were county voters. It may be of interest in this connection, to give, from the same list, the names and numbers of a few of the neighbouring congregations. Cross Street Chapel, Manchester, numbered 1515 hearers; Bank Street, Bolton, 1094; Chowbent, 1064; Cockey, near Bury 730; Monton 612; Gorton 250; Blackley 224; Horwich 150. In the whole of Lancashire there were 43 congregations of Presbyterians and Independents, consisting of 18310 regular hearers, and including 1328 freeholders entitled to vote in the county elections, and 237 freemen in the six parliamentary boroughs. The list from which the above figures are taken, was corrected up to the year 1729; and as that was the year of Joseph Heywood's death, we can form a general idea of the state of the congregation at Stand during his ministry.

Of his domestic life the following is all that is known. Oliver Heywood, in the Northowram Register, states that "Mr. Joseph Heywood, and M'tris Martha Leaver [were] married at Bolton, May 14th 1700, Tuesday morning." And Thomas Dickenson, who continued the same Register, mentions under date June 28th 1707, "Martha Heywood, of Manchester, was buried about that time. My own cousin." That these entries refer to the same persons is not indeed quite certain, but is at least probable. The fact that Martha Heywood is described as of Manchester, is no proof to the contrary, since Joseph Heywood was not at that time minister of Stand; and even if he had been, his two predecessors had lived in Manchester during the whole of their ministry. He certainly had some family, for on one of the gravestones in the chapelyard at Stand, is the

name of "Betty Chapman, wife of Thomas Chapman of Bolton, and granddaughter of Mr. Heywood, late minister of Stand." She died in 1825, aged 78.

IV.—William Harrison, M.A. 1729—1737.

The family to which this minister belonged have been staunch Nonconformists for several generations. His grandfather was the Rev. Cuthbert Harrison, youngest son of one Richard Harrison, of Newton near Kirkham. Cuthbert was ejected from Shankell, county Armagh, in 1662, and escaped to England. In 1672 he obtained a license to preach in Elswick chapel in the Fylde district, and continued to live there after the licenses were cancelled in the following year. His great adversary was the Rev. Richard Clegg, vicar of Kirkham. Clegg succeeded in getting him excommunicated, and then, when he was by this device prevented from appearing in church, had the meanness to get a summons against him for not appearing there. When the case came on for trial, the Judge addressed the jury somewhat as follows, "Gentlemen, there is fiddle and be hanged, and there is fiddle not and be hanged; I pray you consider of this matter." The jury acquitted him. He died in 1681, and tradition says that the vicar, who had been obliged to allow him to be buried in the church, wrote the following epitaph on his grave :—

Here lies Cud,
Who never did good,
But always was in strife ;
O let the knave
Lie in his grave,
And never return to life.

Cuthbert's second son Richard (born 1673, died 1759) was the father of the minister with whom we are concerned, the Rev. William Harrison. He was born at Bankfield, 1708, and took his degree of M.A. at Glasgow.

Of his ministry at Stand I can record nothing. He removed to Buxton in 1737, and from there to Chinley in 1755. He resigned the charge of the latter place in 1782, and died March 27th 1783, aged 75.

He married Ann, daughter of the Rev. John Cooper and Ann Angier his wife; he had ten children, amongst whom were, Sarah, who married Samuel Marsland, Ann, born 1735, and Ralph, born 1748, died 1810. The latter was minister of Cross Street chapel from 1771 till 1810, and is now best remembered as the composer of the hymn tune "Warrington." He was the father of the Rev. William Harrison, born 1779, died 1830, who was for many years minister of Blackley chapel.

V.—William Bond. 1737—1783.

He was trained for the ministry by Dr. Latham, in his Academy at Findern, near Derby, and was ordained October 27th 1731, at Wheelock Heath. He was minister of this place for six years, and then removed to Stand. Of his ministry here, the only fact that can be recorded is that he began, in 1765, the Register of Baptisms which has been kept ever since. Mr. Bond's register is now at Somerset House (marked 173 I). It is a thin paper book, about eight inches by six, and containing some twelve pages written in a firm clear hand. In 1798 this register was copied by the Rev. Thomas Smith (see below), into another book, which also is now at Somerset House, (marked 173 II). The entries in this second register come down to the year 1827, when the Rev. Arthur Dean copied the whole of the entries into a third volume, which is now kept by the minister, the two earlier books having been sent up to London.

Of Mr. Bond's antecedents nothing is certainly known. There was a Rev. William Bond, minister of Plumpton,

near Preston, who married Elizabeth Cumin, of Leeds in 1705, and died in 1707. He may have been the father of the minister of Stand. The Register of baptisms at Cross Street chapel contains a solitary reference to him. "1740, September 11th, John, son of the Rev. Mr. Bood (*sic*) at his house at Stand." Richard Kay's diary* makes frequent mention of Mr. Bond, but usually it is only to say that he preached at 'Bury Chappel,' and to give his text. One little incident may be quoted from this diary, in which Mr. Bond was concerned, and which is interesting as throwing some light on the manners and customs of 150 years ago. The writer of the diary, who was a surgeon, says (November 11th 1745) "This day, in the afternoon, I took off Joseph Allen's wife (*sic*) leg, at Old Hall, near Stand, being bad for some years past; father, brother Robert, Mr. Nightingale, apprentice to Mr. Clough in Bolton, Mr. Wm. Walker, schoolmaster at Stand, the Rev. Mr. Bond, of Stand, and Mr. Braddock (minister of Bury chapel) were present." It appears from entries in this diary, that it was customary for a minister to be present and to pray both before and after a severe surgical operation.

VI.—William Dodge Cooper. 1783—1788.

The little that is known of this minister is as follows. He was born in 1760, and was educated at Hoxton, whence, on finishing his course, he came to Stand. Of his ministry here I know nothing. He resigned the pulpit in the spring of 1788, and took a six months' engagement at Walmsley, near Bolton, during which time he received a unanimous invitation to Gorton. He

* Richard Kay, eldest son of Robert Kay, of Baldingstone, near Bury, born 1716, died 1751, has left a manuscript diary extending 1737 to 1750. He has an entry for every day in the year, but is very brief in his remarks. Several interesting occurrences are noticed especially the rebellion of 1745, and a good deal of information may be gleaned concerning the local families at the time. I am indebted for the loan of this diary, to Robert H. Kay, Esq., of Southport.

settled there before the close of the year, and remained there till his death, June 9th 1801. He is buried at Gorton, and on his grave is the following inscription:—

THIS TOMB
SACRED TO THE MEMORY
OF THE REV.
WILLIAM DODGE COOPER,
THIRTEEN YEARS
MINISTER OF THE ADJACENT CHAPEL
WHO DIED, JUNE 9TH 1801
IN THE FORTY SECOND YEAR
OF HIS AGE
IS ERECTED
BY A FEW FRIENDS
WHO,
ALTHOUGH NOT ALLIED IN BLOOD,
REVERE HIS VIRTUES
AND
REGRET HIS DEATH.

The house of prayer, near which this tomb is rais'd,
Hath often witnessed with what *zeal* he Taught!
How *meek* he Pray'd, how *gratefully* he Prais'd,
Each *word*, each *look*, with mild instruction fraught.

A *head* so cool as his, a *heart* so warm
Have seldom centred in one human frame.
And, until Truth and Virtue cease to charm,
Shall many a sigh be heav'd at Cooper's name.

Mr. Cooper was brother of the Rev. Bristowe Cooper, for many years minister of Gee Cross.

VII.—RICHARD AUBREY. 1788—1793.

It was during Mr. Aubrey's ministry that there took place the most important event in the history of the Stand congregation. He was the first to preach Unitarianism at Stand; and the result, as might be expected, was a serious difference of opinion amongst his hearers.

The dispute ended in 1791 with the secession of a large minority of the congregation, who adhered to the more orthodox teaching to which they had been accustomed. For a short time the seceders worshipped in a barn at Sheephey, after which they removed into a chapel of their own. This was the building in Chapelfield, replaced in 1885 by the present handsome Independent church. Both the original chapel, and the land upon which it stood, were given by Mr. Peter Walker, of Stand House, the leader of the secession, and a trustee of Stand chapel. The following remarks upon the event are taken from the very brief sketch of the history of Stand chapel, prefixed to the register by the Rev. Arthur Dean. "As, at this time, Stand Chapel was, with the exception of the church, the only place of worship in Prestwich, the congregation was very flourishing. By this secession its numbers were much diminished. One thing however was ascertained by this event, that though Mr. Cooper was an Arian, and Mr. Aubrey an Unitarian, a large part of their hearers retained the Calvinistic tenets of their forefathers, which in connection with individual misunderstandings, led to the separation. Such disunion is rather to be expected than wondered at, when the ministers advance to a purer mode of faith, and arrive at more scriptural notions of Gospel truth, and their people remain in the same gloomy system of religion which the Nonconformists divines held in all the rigour of the school of Calvin." The foregoing words were written nearly seventy years ago; and with the lapse of time, the "individual misunderstandings" have died out, so that there is now a feeling of neighbourly friendship between the two congregations. Each has been true to its convictions; and a century of existence side by side has proved that it was better to

choose separate paths, than that there should be strife between those who after all are brethren. It should be added that Stand Chapel was established on an open Trust. There was in fact no Trust Deed, as the property was held on lease; but nowhere in the lease is it stated that any specified religious doctrines were required or forbidden to be taught. Most, if not all, of the old Nonconformist chapels were founded in accordance with this principle of the open Trust, so that there was nothing at all exceptional in the case of Stand Chapel. When therefore the majority of the congregation in 1791 determined to support Mr. Aubrey, and accept his teaching, they were in no way acting contrary to the trust implied in the conditions under which they held the chapel. The founders had expressly refused to bar the way for doctrinal changes in the future, and therefore when the congregation adopted Unitarianism, they were perfectly within their right in retaining possession of the chapel.

Of Mr. Aubrey himself, the cause of the dissension described above, it is possible to say rather more than has been the case with some of his predecessors. The *Christian Reformer* for 1836 contains an obituary notice of him, written by his son; I quote from it the following: "The Rev. Richard Aubrey was born at Swansea, June 1760, and was educated for the Christian ministry at Hoxton, near London, by Dr. A. Rees and others. In 1782 he was appointed librarian to Dr. Williams' library where he remained in the enjoyment of much happiness five years. He left this situation in 1787 for Stand, near Manchester, where he had the care of the Unitarian congregation for ten* years; and those of them who

* The writer's memory is here I believe at fault. That Mr. Aubrey was succeeded by Mr. Smith at Stand in 1793, (after a ministry of *six* years) is shown by the fact that in 1793 Mr. Smith is described in the Register of Baptisms as Mr. Smith of Stand.

are now alive, can bear testimony to the affection with which he lived amongst them. He then removed, after repeated invitations to Gloucester, where he continued to reside for seventeen years, living in the greatest harmony with an intelligent congregation, and on terms of intimacy with many of the clergy and some of the dignitaries of the Established Church, and associating with highly polished and literary people of all creeds. His attachment to Gloucester was so great, that he determined, on leaving the place, to return to a house there which he kept in his own possession, should his life be lengthened beyond his ministry. Owing to the peculiar situation of the congregation in his native town (Swansea), to the great desire of his relatives, and in some degree to the death of many of his intimate friends at Gloucester, he was induced in the year 1814, to come here, and since that time he has been incessant in his services and in his affectionate attention to his flock in this town. He preached for the last time on the 31st of July; on the following day he was attacked by a complaint which baffled all medical skill, and he died on August 15th [1836] after suffering the most excruciating pain; his constitution being otherwise strong and giving hopes for a long life* of usefulness. His faculties were clear and his intellect perfect to the last." The same writer, after describing the last hours of his father, adds "The peculiar and distinguishing traits in his character were great singleness of heart and purpose and a guileless simplicity, which however, were associated with a high order of intellect and much greater attainments in the various branches of human learning than he often suffered to appear. His voice and manner were peculiarly winning, and his compositions for the

* Yet Mr. Aubrey was 76 years of age.

pulpit evinced considerable talent. Some of his doctrinal sermons were very convincing, but his practical discourses were universally admired. He had, all his life, a great dislike to publish any of his own works, and except in two or three instances could never be prevailed upon to do so; and although possessing great moral courage, and never shrinking from the free expression of his religious opinions, yet he rather desired to avoid controversy."

To the above account, one or two details may be added. His wife was a somewhat eccentric lady, whom he met in London. A story is told of her, at Stand, which is too good to be lost. It is said that she was very desirous of keeping a cow; and when Mr. Aubrey objected that they had no place to put it in, she replied "O yes, my dear, we will keep it in the attic, and feed it on broken meat!" She was fond of star gazing, and when she lived at Swansea, used to spend a good deal of her time on a hill overlooking Swansea bay; and on the whole, she is said to have been somewhat of a trial to her husband. She died July 24th 1842.

Mr. Aubrey had two sons, George and Richard, (of whom the latter wrote this account partly quoted above). The elder died unmarried. A daughter of the younger, is still (1892) living in Swansea, the last of the family.

VIII.—Thomas Smith. 1793—1811.

He was born in 1760, and is said to have been a convert from the Wesleyan body. He had been settled at Dukinfield and Risley before coming to Stand. Of his ministry here, nothing is known. He went to Park Lane, Wigan, after leaving Stand, and gave up the ministry in 1822. He died, January 18th 1836, at Egg, near Chester.

The Register of Stand Chapel, and the graveyard attached to the place, throw some light on his family history. The former contains the following entries:—

James, son of Thomas and Sarah Smith, of Stand, was born September 8th 1793.

Lucy, daughter of Thomas and Sarah Smith, was born July 6th 1795.

Charles, son of Thomas and Sarah Smith, was born February 26th 1797.

Thomas, son of Thomas and Sarah Smith, was born June 14th 1799.

Robert, son of Thomas and Sarah Smith, was born January 13th 1802.

Francis, son of Thomas and Sarah Smith, was born June 19th 1806.

On one of the grave stones appear the following names:

Edmund Samuel Smith,	born	1789,	died	1810.
Mary Smith,	,,	1792,	,,	1816.
Lucy Smith,	,,	1795,	,,	1818.
Robert Smith,	,,	1802,	,,	1821.

A brass tablet is let into the stone, bearing an epitaph upon the above-named Edmund Samuel Smith. The brass is very much worn by the trampling of feet during 80 years. For the benefit of those who may have occasionally tried to decipher the inscription, I give so much of it as I have been able to make out.

"What tho' severe disease with blighting hand,
Forbade the germs of genius to expand,
Crushed the fair promise of the vernal years,
Reckless of . . . . . tears.
Yet *he* . . . of the guileless heart,
Saw and . . . in time the better part;
Few knew . . that worth unripen'd here,
Shall bloom no more . . . . . here.
For them his heart . . . akin entwine,
Till death unite them to a worth like thine."

IX.—Arthur Dean. 1811—1831.

It now becomes possible to recover a little more detail of the lives of the ministers at Stand. Records of their parentage and education are not quite so scanty; and personal recollection can now add a little information. The Rev. Arthur Dean came of a Yorkshire family which had many Nonconformist members and connections. His father was the Rev. John Dean, for some time minister of Toad Lane Chapel, Bradford (now Unitarian) who is described as a gentleman of literary attainments, and taking great interest in all the philanthropic affairs of the town. His daughter, Eliza, married Mr. Christopher H. Dawson, son of the Rev. Joseph Dawson* of Idle; and their son, Mr. John Dawson, who is still living at Exeter, has kindly furnished me with some personal recollections of his uncle, the Rev. Arthur Dean. He writes as follows:—Mr. Dean finished his studies at Manchester College, York. He was a brother of my mother, and was living with his parents at Horton, near Bradford, Yorks. Arthur Dean was so far as I know, when his education was completed, presented to the old Chapel at Stand, (the date I know not), and lived at the parsonage, and had some few scholars, sons of his neighbours. Mr. Dean had a mother and sisters who lived with him, and aided and helped in all matters.

* The Rev. Joseph Dawson was a remarkable man. Although a minister, he paid much more attention to secular than to sacred things. He was rather a scape grace in his youth, and had to leave his college before he had completed his course. He managed to get himself appointed to the pulpit at Idle,—a most appropriate name for the scene of his ministry,—at a salary of £40 per annum. He opened a school for young gentlemen, which was much patronised and deservedly so, as would appear from a letter from an ancestor of mine, the Rev. William Turner, of Wakefield, describing and recommending it to a friend. Mr. Dawson entirely neglected his Chapel, the congregation of which dwindled down to six, while he was engaged with his school, or with scientific studies, or with superintending some collieries which he had started in his neighbourhood, and which brought him a handsome income. Besides these occupations he practised as an amateur medical man for the benefit of the villagers, and appears to have been a kindly and generous man. He was an intimate friend of Dr. Priestley. He died in 1813, aged 78.

He never was married. He had two brothers, one in London, the other in the army. It was during the incumbency of the Rev. Arthur Dean that the old Stand Chapel was pulled down, and the present one built; and one service each Sunday during the process was conducted by the Rev. A. Dean, (presumably in the school). He took his pupils, six or eight, to the various places of worship, within some six miles, not being in anyway prejudiced as to the doctrines he heard inculcated. The same remark applies to Churches as well as to Chapels. I was with him about ten years. He carried on the school for some time after that, as well as the duties of the Chapel; and then he retired, and went and lived near Manchester, on the far side from Stand for a few years, where he died and was buried. His mother and sister had died when he was at Stand; and the mother was interred at the Unitarian Chapel, Bradford, where several of the family had been placed years previous. . . . . There is no portrait of Mr. Dean, father, son, or daughter, so far as I know or ever heard."

One or two particulars may be added to supplement and partly correct Mr. Dawson's account contained in the foregoing letter. Mr. Dean was born in 1789. The entry in the Roll of Students of Manchester New College is:—"Arthur Dean, Bradford, (Divinity Student) 1806—1811. Minister at Stand 1811—1831, died 1856."

In the brief account of the Chapel which he himself wrote in the Register above mentioned, he thus refers to his own ministry:—"On his (Mr. Smith's) resignation Mr. Dean, a student in the Manchester College, York, was unanimously invited to undertake the pastoral charge. On entering his office, he thought it incumbent on him to state his views of the Gospel to be those of

the Unitarian (*sic*); and he was induced to do this the more, from ascertaining that religious subjects had been hitherto brought before the congregation in a general manner, and that though attached to the place and its form of worship, it was more from custom than principle. This induced him to preach occasionally on subjects of a controversial nature, and afterwards to deliver a course of lectures on the doctrines of Christianity, which he has reason to believe was instrumental in leading his hearers to inquire into the Scriptural foundation of their principles. In 1814 a Chapel library, containing many valuable works in controversial and practical divinity, was begun, and has done much to confirm them in their stedfastness. To this was afterwards added a children's library, not only for the benefit of the Sunday School, but of the young people of the congregation. This library, from small beginnings, has, by continual additions of pleasing and useful works, become highly respectable; and will always be a source of entertainment and improvement to the young members of this society."* A Fellowship Fund was started in connection with the congregation. The account book, kept by the secretary Mr. James Smethurst, is still in existence, and shows that the Fund was kept up till 1850, though latterly the donations from it had become somewhat few and far between. The early part of last century saw the beginning of a great many Fellowship Funds in connection with Unitarian congregations.

The late Rev. John Robberds, of Cheltenham, furnished me with some personal recollections of Mr. Dean, which

* It is greatly to be regretted that Mr. Dean, in compiling this slight sketch of the history of the Chapel, did not more fully avail himself of the materials at his disposal. There were then living members of the congregation whose family recollections could go back almost to the days of Robert Eaton. Now, seventy years later it is but a small harvest that can be gathered, compared with what Mr. Dean might have collected.

may be added here. He wrote:—"He was a good scholar, and grounded his pupils well in Latin. My father (the late Rev. J. G. Robberds, of Manchester), was very partial to him. I rather think they were fellow students at York. He had much shrewd, perhaps rather cynical humour. . . . He was once one of a group with my father in a long *queue*, waiting to get in to a festival performance at the old Church (now the Cathedral), where marriages were then usually performed; and my father said it looked as if they were all going to be married. "No," said Mr. Dean, "there are too many; it looks more as if they were going to be *un*married." The remark was overheard, and caused some amusement in the crowd. He was a sceptical bachelor, living with a sister till his death. He showed scrupulously honourable feeling; for when he gave up the ministry at Stand, though he had been many years there, he thought it his duty to make a donation of £100 to the funds of Manchester New College, as a partial repayment of the expense of his education at York."

Mr. Dean retired from the active work of the ministry at Stand, on December 18th 1831. He continued to live for some years at Old Hall, in the immediate neighbourhood, and removed thence to Bowdon, where he died in 1856, aged 67. His sister, Mary Dean, had died in 1853, aged 74; and both are buried in one grave at Stand.

X.—Thomas May. 1831—1841.

The Register of Baptisms, belonging to the Chapel has the following note:—"Children baptised by the Rev. Thomas May of the Remonstrant Synod of Ulster, Ireland, who was invited to Stand in November 1831, and elected minister February 26th 1832." From which

it would appear that he came for a time on trial; for he was acting as minister at Stand in January 1832, since he baptised two children on New Year's day. From an obituary notice in the Christian Reformer for 1842, I take the following particulars. He was born in 1806, being the only son of a respectable yeoman who held a farm near Hillsborough, in the north of Ireland. "He received his collegiate education at the Royal Academical Institution of Belfast, and having passed the usual examinations with credit and distinction, was duly licensed as a preacher of the Gospel, by the Presbytery of Dromore, about the year 1825. The controversy that then engaged the Presbyterian Church did not fail to engage his attention; and he was one of the few probationers who seceded from the Synod of Ulster, and connected their names and prospects with the non-subscribing ministers who soon after formed themselves into the Remonstrant Synod. Mr. May's opinions were at first Calvinistic, but at this period they underwent a considerable modification; and his sincere and candid love of truth soon led him to the purest principles of rational Christianity in the form professed by English Unitarians. This complete change of sentiment rendered his settlement in Ireland a matter of difficulty, as even the most liberal dissenters in that country were at this time little if at all removed from High Arianism, and regarded the open profession of Unitarianism with nearly as much disfavour as orthodoxy itself. Mr. May was in consequence induced to turn his thoughts to another profession, and attended medical classes for at least one session in the University of Glasgow, with the view of settling as a Surgeon in his native country. However he was induced, in the year 1829, to accept an engagement for two years as the minister of the Unitarian

congregation in Edinburgh. On the termination of his engagement he paid a short visit to Ireland, (probably Dundalk), and soon after accepted the invitation of the Unitarian congregation at Stand, near Manchester, to become their settled minister. He entered upon his duties in December 1831, and continued them, with a few slight interruptions occasioned by feebleness of health, until June 1841. A tendency to consumption having shown itself, he resigned his charge and removed to Tavistock for the sake of the climate. He was able to undertake the duties of minister in the Abbey Chapel in Tavistock; and such was the improvement in his health and strength, that his preaching made an evident impression in the town, and the congregation rapidly and steadily increased. But the hopes of complete recovery were fallacious; and after the delivery of a course of lectures in which he had unusually exerted himself, his constitution gave way, and he sank slowly to the grave." He died on July 18th 1842, "deeply and deservedly lamented by all who were privileged with his acquaintance." He was married and left two daughters Mary Anne, and Charlotte, of whom the latter is still living near Belfast. In regard to his ministry at Stand I can say very little. I have been told by a member of the congregation (now dead) who remembered him well, that it was no uncommon thing for him to stop in the middle of his sermon and dismiss the congregation, being too weak to conclude the service. He spoke in a very low voice, so that in a large building he was almost inaudible. On one occasion it is said that he preached in Cross Street, Manchester, and some amusement was caused, when it appeared on inquiry after the service, that the text had been, " He that hath ears to hear, let him hear." No one had been able to hear him. He

must however, have been a good preacher, as one or two of his sermons were published at the request of his hearers, and are still worth reading. He did not add anything to the record of the history of the Chapel which Mr. Dean had begun in the Register.

Of Mr. May's personal appearance, I was once informed in a curious and to myself highly flattering manner. On calling to see an elderly member of the congregation, she said "I thought at first it was Mr. May. I saw a *tall, handsome* man, and thought it was he"

XI.—Philip Pearsall Carpenter. 1841—1846.

As the story of the life of the Rev. P. P. Carpenter has been written in full by his brother, it is the less necessary to describe it at any length here. Moreover it has been my object to recover the earlier traditions of the Chapel and its ministers, rather than to speak of persons and events which are still within living memory. The time may come when this record can be brought down to a later date; but at present, it seems wiser to give but few details of the ministers who succeeded Mr. May, and likewise of the persons associated with the Chapel during their ministry.

Philip Pearsall Carpenter was born at Bristol in 1819, where his father Dr. Lant Carpenter was the senior minister of the Lewin's Mead congregation. He was educated for the ministry at Manchester College, York, where he entered as a student in 1837, and followed the College on its removal to Manchester in 1840.

He preached as a supply at Stand on April 18th 1841; and a few days later received a unanimous invitation to occupy the vacant pulpit. An old account book, kept by the Chapel clerk, mentions that he entered on his

duties July 1st 1841, the previous entry being "The end of the Rev. Thomas May, July 1st 1841." As a matter of fact however, he did not begin his regular duties till September 12th. An ordination service was held on Wednesday, October 6th, in which the following took part, Rev. J. G. Robberds, J. J. Tayler, C. Wellbeloved, and Robert Philips, Esq., of the Park. A copy of the printed order of proceedings is before me as I write, which states that the service will begin at eleven o'clock *p.m.!*

Mr. Carpenter's ministry at Stand, though not long, was marked by that zealous and unselfish earnestness which is characteristic of the family to which he belonged. He revived the Sunday School, which appears to have sunk into a state of suspended animation. He put a stop to a very objectionable practice, a sort of annual carouse by the singers on the day of the School Sermons, when drink and tobacco were provided for them out of the collection, and consumed on the premises. He was very active in promoting teetotalism, both in the congregation and in the surrounding district generally, and was most untiring in all philanthropic work which he could find to do. Indeed his ceaseless energy was rather too much for the congregation. Greatly as he was respected, and by many beloved, his people could not keep pace with his reforming zeal and his continued earnestness; and it is not surprising that he should after a few years, seek a congregation that should better understand and sympathise with his ideas and methods. He resigned the pulpit in 1846, preaching for the last time on June 22nd. The following Sunday he began his ministry at Warrington. It is reported that one of his Stand people, after he had left and the question arose of choosing a successor, bore witness to the

salutary restraint which Mr. Carpenter's presence had exercised upon him, by remarking "We will not have another d—d philanthropist at Stand."

Mr. Carpenter remained at Warrington till 1858, when he went to Canada for eighteen months. He was again in England from 1860 to 1865, after which he finally settled in Montreal, where he died May 23rd 1877.

XII.—John Cropper, M.A. 1846—1866.

Born 1806; educated at Glasgow, when he took his degree of M.A., settled at Stand November 8th 1846. Resigned at the end of 1866; removed to Wareham, where he supplied the pulpit for a year. Finally retired to Eccles, near Manchester, where he died in August 1889.

XIII.—William Croke Squier. 1867—1885.

Born in 1832, son of the Rev. John Omer Squier; educated for the ministry at the Home Missionary Board, Manchester. Settled at Preston, 1858; invited to Stand in 1867, where he began his ministry on April 6th. He resigned at the end of June 1885, and retired to Ringley in the same neighbourhood, where he died April 23rd 1888.

XIV.—Robert Travers Herford, B.A. 1885—

Born at Manchester in 1860. Educated for the ministry at Manchester New College, London, and also for a year at the University of Leiden. Settled at Stand, July 19th 1885, where he at present remains.

Chapter IV.—The Chapel.

We have seen from the foregoing pages, how and when a congregation began to assemble at Stand, and under what leadership it has prolonged its existence to the present day. The list of successive ministers serves as a connecting thread to link together the various items of information concerning the Chapel and the congregation, a chronological framework into which the separate details can be fitted. In the present chapter I shall put down all that I have been able to learn about the fabric of the Chapel, both past and present.

As already mentioned the original Chapel was built in 1693. The land on which it stands was obtained on a lease from the Trustees of Henry Siddal's Charity, afterwards known as Stand Grammar School. This Trust was formed in 1688 under the will of Henry Siddal, who had been a tailor in Whitefield, and the intention of the original Trustees was to maintain a master "to teach little boys to read English." The master, if there was one, taught his scholars at first in a private house; no building was erected on the land belonging to Siddal's Trustees until 1693. In the lease dated May 15th that was then granted by them to the persons who became the Trustees of the Chapel, it was stated that these persons "had agreed to erect a Chapel or meeting house for religious worship for Protestant Dissenters at the proper costs and charges of themselves or some of them, and others that might contribute thereunto, and had proposed to the said Trustees to erect the same upon some part of the premises" (belonging to the Trustees) . . . . . "and that the said

Trustees granted to them liberty to erect the said Chapel or meeting house thereupon, to hold the same unto the said Robert Eaton and others . . . . from the 1st day of April then last past for the full term of 99 years . . ." It was also stipulated, that the Trustees granting the lease should, when the proposed building was erected, *have the sole use thereof for the keeping the said school therein*, except on Sunday and such other times as the same should be used for religious worship, for and during such times and so long as the same should be so used and employed for religious worship only; and that they the said Robert Eaton and the rest of the said lessees, should not make any use of the said building but only for a Chapel or meeting house for religious worship as aforesaid."

It appears from the above that the Chapel which was built in 1693, was for a time used also as the day school, and this arrangement continued until some date between 1711 and 1727, which cannot now be more exactly determined. Of the building which was then erected for school purposes, more will be said hereafter (see chapter VI.); at present we are concerned with the Chapel of 1693. There can be no doubt that 1693 is the correct date of the building of the Chapel. Besides the fact that the lease was granted in that year, it is known that the date 1693 was found carved on a pew in the gallery of the old Chapel when it was taken down in 1818. And it has already been mentioned that a service was held in the Chapel as early as April 1694, which shows that the building operations must certainly have been begun in the previous year.

Of the old Chapel, as it stood from 1693 to 1818, no picture or plan is in existence; and very few persons are now living who can with any accuracy remember

what it was like. But from what I can learn, it was not very different in size and arrangement from the present Chapel. The sites of the two buildings do not quite coincide, the present front wall being about a foot behind the line of the old wall. The exterior was white-washed. There was an outside staircase leading to the gallery, and a door at each end. The pulpit was at the side, where it is now; and the pews were straight-backed and square, as in all the old dissenting Chapels. There was an aisle down the middle, connecting the two doors, and a gallery at each end. The bell which is still rung is (with the exception of the communion plate) the only surviving relic of the old Chapel. It bears the inscription "Henry Penn made me, 1708."

Interments within the building were permitted in accordance with the regular Nonconformist custom; and although no local record makes mention of the fact, the Northowram Register gives the names of several persons buried in the Chapel at Stand. They were not buried in the graveyard, as the existing stones show; they must therefore have been interred within the Chapel walls. All trace of these graves was lost when the old Chapel was pulled down.* The names of persons mentioned in the Northowram Register will be found in the notices of the Trustees of the Chapel.

The old Chapel (still called in 1728, the 'New Chappel') remained standing until 1818, when it was decided to rebuild it. It is said to have become very damp and decayed, and some of the leading members of the congregation, in particular Mr. Weston, preferred to have a new Chapel rather than to repair the old one. This was done, and was perhaps a good thing to do; but it

* Even now there are one or two graves in the vestibule, and two vaults certainly lie beneath the Chapel floor. The last interment in one of these took place when the remains of the late R. N. Philips were laid in the family vault, March 6th 1890.

STAND CHAPEL IN 1898. (*From a Photograph.*)

was a deplorable omission that no record or plan or drawing was made, of the arrangements of the old building, nor of the graves within it. If such record was ever made, it is now irrecoverably lost.

The new Chapel, of which the main fabric is still standing, was opened on Good Friday, April 9th 1819, the preacher being the Rev. J. G. Robberds of Manchester, my grandfather. The "Monthly Repository" for that month contains the following account of the proceedings: "On the 9th inst. was held at Stand, near this town, the quarterly meeting of ministers denominated Presbyterian a little out of the regular course, on occasion of opening the new Unitarian Chapel in that place, which the congregation have erected with laudable zeal and liberality at their own expense. The Rev. John (should be Robert) Smethurst introduced the service, and the Rev. J. G. Robberds preached the sermon from 2 Cor. II. 17. The meeting must have been highly gratifying to the members of the congregation, as well as to the numerous friends who attended from a distance.

"The Chapel is a neat and substantial building, capable of conveniently seating about four hundred hearers. It was quite filled for this occasion. The ministers and their friends, after the service, dined together at an inn in the neighbourhood, to the number of nearly fifty, and spent the afternoon in a manner highly gratifying to their feelings, and it is hoped, improving to their Christian zeal and efforts. The health of Mr. Dean and the members of his congregation, and thanks to the two gentlemen who officiated in the morning were proposed in such a manner as clearly evinced the high sense which the meeting entertained of their claims to their approbation and thanks.

"In the interval of pulling down the old Chapel and building the new one, divine service was performed once every Lord's day in the Stand free school, by the kind permission of the Rev. R. Smethurst; and it was stated, as an act of Christian liberality worthy to be recorded, and as an indication of the increasing candour of the age, that the use of the New Jerusalem Chapel in the neighbourhood (Stand Lane) was spontaneously offered to our friends, till their own should be finished. Of this offer though circumstances rendered the acceptance unnecessary, yet they retain a due sense of the Christian spirit and unsolicited kindness of their brethren of the New Jerusalem Church.

"The grateful and useful impressions made this day on the minds of many who attended, will not soon be obliterated. May our Unitarian brethren ever feel the full force of every motive still further to advocate and promote the cause of Christian truth and morality.

Manchester, April 12th 1819.

W. J."

The appearance of the Chapel before the last alterations, is well known, as a lithograph was taken during the ministry of Mr. Cropper, from a drawing made either by the late Mrs. R. N. Philips, or by a friend staying at the Park. Copies of this lithograph are in the possession of many readers of this account; and an engraving of it will be found in the life of the Rev. P. P. Carpenter, as well as in various local publications. The chief feature which distinguishes the then Chapel from its present form, is that the bell-turret was considerably lower than it is now, and the eastern end somewhat blocked up, owing to the presence of two picturesque cottages which were built close up to the boundary

wall.* Inside, there were square high backed pews, much as before, a central aisle with a door at each end. At the eastern extremity were the vestry and the Chapel library. The pulpit was at one time, I have been told in the middle of the aisle, nearly under the choir gallery; but it is now in its old position† against the middle of the north wall. There were then, as now, two galleries in the eastern one of which was the 'singers' pew.' The music was provided by an orchestra, of which "the musical instrument called the *Bass Solo* or violoncello" is the only one specified. A minute of a congregational meeting, held January 27th 1850, directs that all the musical instruments being the property of the congregation, be given up to William Taylor (clerk) for him to take proper care of the same. Some time previously, (1845) the Rev. P. P. Carpenter, whose musical taste and skill are well known, presented a very fine harmonium to the Sunday School. It appears to have been used in the Chapel from 1850 to 1880. It is still played in the Sunday School, and is in splendid condition. I have been assured by a dealer in musical instruments

* One of these cottages was tenanted by an eccentric old man, by name Jemmy Collier. In the lithograph above mentioned, he is shown standing in front of his cottage with his wife. He was a great radical, and as such was a political crony of old Mr. Robert Philips, (father of the late R. N. Philips, M.P.) The latter, it is said, used frequently to turn in to Collier's cottage, after morning service to enjoy a chat with him. On the occasion of the annual sermons, when the Chapel was full, there were always some persons who preferred to sit in Collier's cottage, or in the toffy shop next door, rather than in the hot and crowded Chapel; but the collecting box was brought to them also, and they never failed to respond to its mute appeal. Collier was a great bee fancier, and is said to have known all his bees individually. He would sometimes take the hive to Blackstone Edge, let his bees spend the day on the moors, and then collect them and bring them home at night. He died in 1855, aged 81, and is buried at Stand Church; on his tombstone is written "Honesty is the best policy." His wife died in 1862, aged 91.

† It was certainly in this latter position one notable oocasion, when the Rev. J. G. Robberds happened to be preaching, and astonished his hearers by laughing aloud and sitting down in the middle of his sermon. From the pulpit he could see through the windows out into the road, and he had observed a man go by with a bucket of pig's-wash balanced on his head. Just as he passed where the preacher could see him, the bottom of the bucket gave way, leaving the sides as a collar round the man's neck, and deluging him with the Sunday dinner of the pigs. My authority for this story is the Rev. S. A. Steinthal, who had it, I believe, from the preacher *himself*.

that it would be impossible now to procure one like it.

It 1867 the interior of the building was completely re-arranged. The wall dividing the vestibule from the Chapel was taken down so as to afford room for additional sittings, and the whole of the pews replaced by modern benches. A new pulpit was put in, as well as a new ceiling. A vestry was built at the western end of the Chapel, which is now used as a committee room. On the re-opening of the Chapel, on September 18th 1867, special services were held, the preacher being the recently appointed minister, the Rev. W. C. Squier. The chapelwardens at the time were, William Horrocks, Esq. and the Rev. John Davies. The cost of the alterations was £686; the contributions of the congregation amounted to £718.

In 1868 the Chapel was lighted for the first time with gas.

In 1877 the graveyard was enlarged, by taking in the space occupied up till then by the two cottages mentioned above. It was remarked as curious, that the first person to be interred in the new burial ground was one who had been most eager in protesting that it would not be wanted, and should not be enclosed. The cottages were purchased by the late R. N. Philips, Esq., and the cost of their removal defrayed by the congregation. The additional ground thus obtained was enclosed, along with the old graveyard, by the present stone wall and railing; and as the eastern end of the Chapel was left exposed, by the removal of the cottages, an arch was built over the gallery steps, and the bell-turret raised to its present position. The last alterations that have been made were effected in 1889, when new pews were placed in the galleries, a minister's vestry built adjoining the

old one, and various minor improvements carried out.

Before closing this chapter, one or two notes should be added concerning sundry properties belonging to the congregation. The communion cup is of silver, of beautiful workmanship. It stands about five inches high, and has two handles. On the side is inscribed "The gift of Margaret Walker to th' Stand Chapel, 1759" and the initials W. & M. W. Margaret Walker was the wife of William Walker, who was master of the Stand Grammar School from 1722 to 1770 (see list of Trustees No. 39). The plate which is used in the communion service is only of pewter, and shows no indication either of its age or donor.

The organ was the gift of the late R. N. Philips, Esq., and was used for the time on Sunday, April 11th 1880. The organist at that time was the late Miss Ragland, who afterwards became organist of Bank Street Chapel, Bury. The harmonium which had for 34 years been used in the Chapel, was placed in the Sunday School where it is still greatly and deservedly valued.

Another musical treasure, the existence of which is not generally known, is a folio copy of Handel's oratorio "Joseph," which is for the most part in good condition. It was found in the choir gallery during the last alterations, and came into the possession of the congregation in 1809.*

The ivy on the Chapel was planted by Mrs. Dean and Mr. Robert Philips of the Park.

A word should be added in reference to the Parsonage House, adjoining the Chapel. The house was given to the congregation by a relative of Mr. Kay, of Stand house, in or before the year 1788. I believe this relative

* Some one has amused himself by writing on the flyleaf "Tuesday, June 6th, Jeremiah Lord put his donkey in William Pendlebury's field on the stone quarry in the afternoon till near seven o'clock."

was Mr. Peter Walker, (uncle of Richard Kay), the same who led the secession in 1791, and built the Independent Church in Chapelfield. I do not know when the house was built. The interior has been altered from time to time by various tenants, and little more remains of the original structure than the four walls, which are of a thickness unusual in modern houses. A collection of books, bequeathed by the Rev. Arthur Dean for the use of the minister for the time being, is kept at the Parsonage. They are mostly Theological and somewhat out of date.

Chapter V.—The Trustees of the Chapel.

The Chapel and graveyard have been held since 1693, (as stated above) on lease from the Trustees of the Stand Grammar School, the lessees being in most cases either persons connected with the Chapel or leading Nonconformists in the neighbourhood. Their names appear on the successive leases which have been granted from time to time; and an account of them, where this is possible, will throw a variety of small side-lights upon the history of the congregation, especially in its family relations.

The dates of the several leases and consequent appointment of new Trustees are as follows: 1693, 1713, 1736, 1761, 1815, 1868. After each name in the following list are given the dates of those leases in which such person is named as being a Trustee.

1.—Robert Eaton, 1693, see list of ministers.

The fact of a minister being one of the trustees of the Chapel of which he is the minister, is, so far as I know, very unusual. In the case of Stand Chapel, I know of no reason why Robert and Samuel Eaton should have been appointed Trustees, unless it was the fact that they had independent means and contributed to the funds for the original building. The chief subscribers would naturally be chosen as the first trustees.

2.—Samuel Eaton, 1693, see list of ministers.

3.—Daniel Gaskell, 1693, 1713.

He belonged to the Gaskells of Clifton Hall, who were strong supporters of Nonconformity in and around

Manchester. The Clifton Hall estate was bought by John Gaskell of Unsworth, who sat as delegate in the Manchester Classis in 1646. He appears to have been somewhat vacillating in his political preferences; he died 1653. His son Daniel married Grace, daughter of Peter Holt of Bridge Hall, Bury. He died in 1681, and his widow in 1703. They had two sons, Nathaniel, (born 1648, died 1716) and Daniel, (born 1660 died 1720). Nathaniel was the senior Trustee, and one of the founders of Cross Street Chapel, Manchester. He married, for his second wife, Sarah, daughter of James Wilson of Poppythorn, Prestwich, by whom he had two daughters. The elder of these, Rebecca, was the mother of Lord Clive; and it is a matter of interest to friends of Stand, that the future conqueror of India received part of his education at Stand Grammar School. This would be about 1735, when William Walker was master.

Daniel Gaskell, the second son, married Sarah, daughter of "Richard Percival of Manchester, a very ancient tradesman." He had a son, Benjamin, from whom are descended the Gaskells of Wakefield, (and I believe of Warrington) and a daughter, Sarah, who married John Kay of Manchester, solicitor.

4.—Joshua Crompton, 1693.

He belonged to a very numerous family, descended from one Richard Crompton of Hacking, near Bolton, who lived during the reigns of Henry VII. and Henry VIII. Various branches of the family settled in Bolton, Hacking, Breightmet, Halgh, Chorley and other places in the neighbourhood. Joshua Crompton was the son of John and Cecilia Crompton, and belonged to the fifth generation from the aforesaid Richard. I do not know the date of his birth. He married in 1679, Susannah,

daughter of Richard Nuttall of Walmesley, by whom he had eight children, all daughters. He lived first at Heaton, in Prestwich Parish, afterwards at Old Hall, Stand. His business was that of a clothier, or as it would now be termed, a manufacturer. He died in April, 1728, at the house of his son in law Robert Wareing in Bury. The Northowram Register says that "he had been useful in the Church and world." Of his children the first died in infancy; the second, Esther, married Samuel Wareing of Bury. The third, Susanna, (born 1685) is thus referred to in the Northwram Register: "Susanna daughter to Mr. Joshua Crompton, near Stand, of Pilkington, died May 7th 1704, was at Chappel twice t[t] day and writ sermon." The fourth, Mary, (born 1688), married Robert Wareing of Bury; the fifth, Sarah (born 1690), married (1st) John Fairbourne of Fishlake, Doncaster, (2nd) John Fox, of Rhodes, near Molyneux. The sixth, Ann, (born 1692, died February 11th 1710). The seventh, Phœbe, married John Parr of Kersley, and Rebecca the youngest married John Rigby* of Chowbent, afterwards of Manchester.

The Crompton family seem to have been all Puritans and Nonconformists, and several ministers are included amongst them. The Rev. John Crompton, son of Abraham Crompton of Breightmet, was ejected from Arnold, near Nottingham, by the Bartholomew Act. When he died, his funeral sermon was preached by the

* The old Register of Cross Street Chapel, Manchester, contains a list of those persons who were admitted to the Communion Service, during the ministry of Mr. Mottershead (1718—1771). Such admission was not granted except upon evidence of personal fitness; and those who joined the congregation were required to bring testimonials from the minister of the Chapel which they had previously attended, before they were allowed to become communicants. So we find under date April 3rd 1720, Mr. John Rigby from Chowbent, and Rebecca his wife from Stand," (and several others) . . . . these were from other congregations, with good testimonials. In 1728, Phœbe, wife of Mr. John Parr, is admitted to the service.

It may be added that when the Communion service was held the ministers of Cross Street were assisted by two other ministers, from one or other of the following congregations in the neighbourhood,—Platt, Newton Heath, Cockey Moor, Gorton, Stand, Cross Street (Cheshire), Rochdale, and Blackley.

Conformist rector of the place, who desired to be laid in the same grave, when he himself should die. His wish was fulfilled six weeks afterwards. One of John Crompton's sons was Abraham Crompton of Chorley, who died in 1725, and left a sum of money to the trustees of Stand Chapel. Another son was the Rev. Samuel Crompton of Doncaster, from whom are descended the Cromptons of Gainsborough and Birmingham. The Rev. Thomas Crompton of Toxteth Park and the Rev. Thomas Crompton of Astley, were of the same family, though their exact place in the pedigree cannot now be ascertained. They both refused to conform, yet both managed to retain their Chapels after the passing of the Act of Uniformity. The Rev. John Crompton of Cockey Moor, (died 1703; his wife was Elizabeth Coulborn of Radcliffe), was nephew to the Rev. John above mentioned and was cousin to Joshua Crompton the trustee of Stand Chapel. From Joseph Crompton of Halgh, brother of Joshua, are descended the families of Valentine, Andrews, and Crompton of Rivington.

5.—Peter Sergeant, 1693.

The Sergeants were another distinguished Puritan family. So far as can be traced, they came from Newton Heath, where one Peter Sergeant married Margaret, daughter of Henry Ashurst of Ashurst, and had a son Thomas, who was born in 1582 and died in 1651. Thomas came to live at Old Hall, Stand, and the family continued to live there for four generations. The eldest son of this Thomas Sergeant was Peter, who was delegate for Prestwich at the meeting of the Manchester Classis while the Presbyterian system was in operation. He died in 1661, leaving twelve children. The eldest of these, Thomas, (born 1636, died 1731), was one of the

first trustees of Stand Grammar School. He married Hannah, daughter of John Carrill, barrister, of the Inner Temple, by whom he had six children. She died in 1706, and is thus referred to in the Northowram Register: "Mrs. Sergeant of Stand Hall in Prestwich parish died August 2nd, was buried August 8th, a choice gentlewoman, eminent for piety and usefulness." Of the children, Thomas, the eldest died in 1695. The second, Peter, born 1669, died 1709, is the trustee of Stand Chapel. The youngest daughter, Clemence, married in 1700, Charles Worsley, of Platt, a trustee of the Stand Grammar School, and their daughter Deborah, married John Lees (see below, No. 34).

No further trace of this family occurs in the local records, so far as I know. But I am told that the road leading from Old Hall towards Molyneux is still, (or was within the memory of living persons) called "Sergeant's Lane."

6.—Thomas Crompton, 1693, 1713.

He was no doubt of the same family as that to which Joshua Crompton (No. 4) belonged; but I have not been able to identify him.

7.—Peter Seddon, senior, 1693.

The family of Seddon have been settled in the neighbourhood of Kersley (between Manchester and Bolton) certainly since 1473; and it is very probable that all the Seddons now living in various parts of the country are descendants of this common stock. It has been suggested that the first member of the family was one of those Flemish weavers, who in 1337 were brought over to England to develop the woollen manufacture, and that this founder of the family bore the name of his native place—Sedan, since corrupted into Seddon.

The Peter Seddon with whom we are concerned, was the son of the man referred to as "neighbour Peter" in the Walworth Letters.* He was born at Prestolee, near Kersley in 1616, and when the war broke out between the King and the Parliament, both he and his brother John joined the army of the latter, and both rose to the rank of Captain. His second brother, Raphe, (B.A. of Christ's College, Cambridge,) became assistant to the Rev. John Angier of Denton, and was ordained by the Manchester Classis on a call from the Chapelry of Gorton. He died in 1674. It would seem that he conformed, as his name does not occur in the list of ejected ministers. Another brother, the Rev. Robert Seddon, M.A. was ejected from the vicarage of Langley, in Derbyshire; he afterwards settled in Bolton, where he gave the land for Bank Street Chapel, but he died before the building was finished, March, 1696. The Rev. William Seddon, M.A., rector of Grappenhall, and uncle of the four brothers just mentioned, conformed and retained his living in 1662. He died in 1671.

The famous Oliver Heywood was connected with this family. His great grandfather John Heywood, (born about 1530) married a daughter of Peter Seddon of Prestolee, great grandfather of "Captain Peter."

The descendants of Captain Peter's children (whom he had by his wife Eunice, died 1673) are numerous, and in one or two instances worthy of mention. His grandson Peter, (born 1690, died 1731), was minister, first at Penrith then at Cockey Moor, where his grave may still be seen. A son of the last named was the Rev. John Seddon of Manchester, who was born in 1716, and

* These are several delightful letters written by Nathan Walworth, of London, who built and endowed Ringley Church "Neighbour Peter" was his local agent in the work, and comes in for several friendly rebukes for his slowness. He died in 1664 aged 84. The Letters form one volume of the publications of the Chetham Society.

died in 1769. He was junior minister of Cross Street Chapel along with the Rev. Joseph Mottershead, and is noteworthy as being the first to preach Unitarianism in that pulpit. He is buried in the vestry of the Chapel.

Another Rev. John Seddon, born 1725, died 1770, was minister of Warrington. He was also also secretary of the Warrington Academy, the immediate predecessor of the more fortunate Manchester New College. Indeed he may be said to have created the Warrington Academy. A good deal of confusion has arisen from the fact that each of these two John Seddons was the son of a Peter Seddon. The father of the minister at Warrington, the Rev. Peter Seddon of Ormskirk, and afterwards of Hereford, was probably a grandson of Captain Peter.

8.—John Fox, 1693, 1713.

He belonged to the family of Fox of Rhodes Farm, near Molyneux, and was grandson of one John Fox who had been controller of the household to Henry, Earl of Derby, in the reign of Elizabeth. He was the youngest of seven children, and was born in 1635. His four elder brothers were all dead before 1685, so that he the youngest, inherited the property, and on that account no doubt was appointed a trustee of the Chapel. He died in 1722. His elder son, John, married in 1746, for his second wife, Sarah, daughter of Joshua Crompton, above mentioned (No. 4), and widow of John Fairbourn of Fishlake, near Doncaster.

9.—James Gaskell, 1693.

He was probably a relative of the Daniel Gaskell mentioned above, (No. 3), but the connection cannot be traced. He was the son of a John Gaskell of Unsworth, and Elizabeth his wife, and was born in 1644. I know nothing more of him.

10.—James Seddon, 1693, 1713.

He was son of Captain Peter, above mentioned (No. 7) and was born in 1655 and died in 1720. His son was the Rev. Peter Seddon of Cockey Moor. He lived at Prestolee.

11.—Richard Mason, 1693.

The Masons have been more or less closely connected with Stand Chapel during the whole of its existence. They appear to have come from Little Lever, where lived one Thomas Mason, mentioned as a friend by Oliver Heywood in 1666. There were at that time some Masons in Prestwich or Whitefield who may have been relatives of Thomas Mason. One of these, Richard Mason, (died 1670) was a joiner, and in 1661 put up the bell frame in Prestwich Church. Our trustee is probably Richard Mason of Radcliffe Bridge, who had served as delegate for Radcliffe at the meetings of the Bolton Classis. In the Northowram Register, under date 1704 he is referred to as "Richard Mason of Radcliffe Bridge, aged about 91, an old disciple." The Thomas Mason already referred to may have been his son or brother. The son of Thomas was Nathaniel of Little Lever, who had two sons James and John. James (died 1794) had a son Samuel who died in 1829, at Poppythorn, Prestwich. His son again was James (born 1795, died 1860) who was the father of James Fowler Mason, and other children.

12.—Matthew Pinkerton, 1693.

He was a merchant in Manchester, and a member of Cross Street Chapel. In 1695, after the death of Henry Newcome, he went in company with Mr. Wyke, another member of the congregation, as a deputation to Oliver

Heywood to invite him to the vacant pulpit. The invitation was declined on the ground of age. Mr. Pinkerton died in January 1710-11.

13.—Nathan Walker, junior, 1693.

The number of persons of the name of Walker who have been directly or indirectly connected with Stand Chapel is very considerable. They are probably all related to each other, but many of the connecting links in the family tree are missing. The oldest home of the family seems to have been at Stand, whence branches settled in Radcliffe, Whitefield and Prestwich. A family of Walkers in Manchester were related to the Stand Walkers, but in what way is not very clear.

Nathan Walker, here mentioned, belonged to Radcliffe Bridge, and died in 1709. For fuller notice of the whole family see below (No. 22).

14.—James Wilson, 1693.

There is no evidence to identify this trustee. He was probably one of the Wilsons of Poppythorn; but unless he was made a trustee at the age of thirteen, there is nothing to show his connection with the family. There was a James Wilson (born 1680, died 1748) son of William Wilson of Poppythorn and Esther his wife. The family can be traced in the neighbourhood as early as the year 1607.

15.—James Smith, 1693, 1713.

16.—Thomas Hardman, 1693, 1713.

Of these two men I know nothing except that they lived in Whitefield.

17.—James Moade, 1693, 1713.

He was the son of Edward Moade of Elton, one of the original Trustees of the Stand Grammar School. James Moade (or Maude as he signs himself) is described as of Castleton, merchant. The name does not occur in any local record that I have seen. James Moade died before 1736.

18.—John Walker, 1693. (See below No. 22.)

19.—Richard Smith, 1693.

20.—John Kay, 1693.

Both of Radcliffe; otherwise unknown.

21.—Roger Sandiford, 1693, 1713.

He is described as of Radcliffe, yeoman. He died in 1718. His father was Roger Sandiford who died in 1704.

22.—William Walker, 1693.

He was, so far as I can learn, the earliest of the Stand Walkers. He was born in 1620 and died in 1710. The Northowram Register mentions him as "William Walker of Stand in Prestwich Parish, buried January 25th aged about 90, an old disciple." He had an elder brother, Richard, (born 1616, died 1696) who is described as a strong Quaker. Richard was probably the ancestor of the Walkers of Radcliffe, Whitefield and Bury. Williams' descendants are the Walkers of Stand, and some of those in Manchester. The two groups do not seem to have mingled; and while the Stand Walkers became rich and prosperous, the Radcliffe ones remained for a long time comparatively poor.

William Walker lived at Old Hall. His daughter, as already mentioned, married Robert Chaderton, chaplain to Thomas Sergeant. His son was John Walker (No. 18 above) who died in 1711, leaving three sons, (1) Daniel, (2) William, (3) Peter. (1) Daniel, the eldest, married Mary, daughter of Daniel Gaskell of Clifton. He died in 1711, leaving one son, Daniel, and three daughters. This Daniel married Elizabeth Milnes of Chesterfield, and had six children; (a) William born 1723, (b) Daniel born 1724, both these died young, (c) James, (d) Peter, (e) Mary, (f) Betty. This Daniel lived at Stand Hall, and had also a house in Manchester, (see No. 23).

(c) James, born 1734, died 1799. He was a velvet dresser, and lived in Barton Street, Manchester. He is buried in Cross Street Chapel.

(d) Peter, born 1734, died 1802. He lived at Stand. It was he who gave the land on which the the Independent Chapel in Chapelfield was built, as related above. He too is buried in Cross Street Chapel.

(2) William Walker, son of John, is mentioned in the leases of 1713, and 1736, as William Walker, senior, of Chapelfield; I know nothing about him except that he may have been one of the first trustees of the Stand Grammar School.

(3) Peter, described in the lease of 1736 as Peter Walker of Broxup's, yeoman. 'Broxup's' is the name of the farm, in the barn of which services were held before Stand Chapel was built. He had several sons, amongst whom were William, (see below, No. 39) who was master of the Stand Grammar School, and Peter, a farmer at Ainsworth, (born 1729, died 1782). His son John, (born 1753, died 1815) was father of Peter Walker

of Manchester, born 1784, died 1857, a trustee of Cross Street Chapel.

Of the Radcliffe Walkers, besides the Richard already referred to mention should be made of Roger Walker, the legatee under the will of Henry Siddall, by which the Grammar School Trust was constituted in 1688. He was a butcher* in Radcliffe, and died in 1718.

Connected with this branch of the family was a William Walker who lived at Goatsgate, Whitefield, and died in 1812 at the age of 90. His descendants are very numerous. A gravestone in the burial ground of Stand Chapel reveals a curious piece of family history in connection with one of his sons. The stone bears two names, "Ellen, wife of William Walker of Pilkington, died May 2nd 1775. Mary, wife of William Walker, died October 19th 1775." Thus it appears that William Walker buried two wives within six months; and before the year was out he had married a third. He was a handloom weaver, and it was said of him that "he'd two dead wives an' one wick un while he wur ont' same nankeen cut." His third wife died in 1804, and he followed the next year. His age in that eventful year of his life was 31.

Further details concerning members of the Walker family will be given under the several names below.

23.– Daniel Walker, 1713, 1736.

See the preceding article. He was the eldest son of

* The butchers in Radcliffe and the neighbourhood at the close of the 17th century seem to have had rather a bad name in the Manchester market. The Court Leet Records contain the following entries: 1681, Roger Walker, butcher, Radcliffe Bridge, fined 20d. for gashing a raw hide; Abraham Walker, of Radcliffe, and Thomas Gregory of Radcliffe the same; while William Grimshaw was fined 3s. 4d. In 1684 Ralph Gregory of Radcliffe Bridge was fined 2s. for selling rotten mutton. In 1687 John Barlow was fined 6s. 8d. for selling a 'mesled swine.' He had been fined 2s. in 1672 for a similar offence.

Daniel Walker of Manchester (who died 1747). It appears from the Court Leet Records that his Manchester house was in St. Ann's Square, then the most fashionable part of the town. It is curious to read that he and another citizen were appointed scavengers for their ward or district. Probably they were only responsible for the work being done. He was a trustee of Cross Street Chapel.

24.—SAMUEL WAREING, the younger, 1713, 1736.

He was the son of Samuel Wareing, mercer, who died in 1717. The two sons, Samuel and Robert, married two sisters, Esther and Mary, daughters of Joshua Crompton of Old Hall (see No. 4). Samuel Wareing lived near Walmersley, where he had built himself a house. He died in December 1742-3, and in the following September two of his daughters died within three days of each other.

25.—PETER BARON, 1713, 1736.

Lived at Redivales, near Bury. He appears to have been a man of some position in the neighbourhood; but I know no details of his life. One of his daughters married the Rev. Thomas Braddock, first minister of the congregation now meeting in Bank Street Chapel, Bury.

26.—THOMAS KAY, 1713.

He lived in Radcliffe. I know nothing of him.

27.—WILLIAM WALKER, senior, 1713, 1736.

See above (No. 22). It is possible that this William Walker, and not the old man who died at the age of 90, is the trustee mentioned in the lease of 1693.

28.—Richard Edge, 1713.

He lived in Whitefield, and was clerk to the County Magistrates. His signature in that capacity, appears on the license issued to Bank Street Chapel, Bury, in 1719.

29.—Abraham Crompton, 1736, 1761.

He was probably a son of the Abraham Crompton of Chorley, who died in 1725.

30.—Daniel Gaskell, 1736

Probably a son of Daniel Gaskell (No. 3). He was born in 1701 and died in 1759. He is buried in Cross Street Chapel.

31.—Edward Holbrook, 1736.

He was grandson of John Holbrook of Manchester, who had served the office of Boroughreeve in 1672, and died in 1682. The Rev. Richard Holbrook, who has been already mentioned, was brother of the John just referred to. Edward Holbrook followed the business of his father, that of an apothecary. He married in 1712, Ann, daughter of Nathaniel Gaskell of Clifton.

32.—John Smith, 1736.

He was a merchant in Manchester, where he had a house in Parsonage. In 1745, he joined with three others in raising a company of men for service against the young Pretender. The other three were Peter Worsley of Platt, Isaac Clegg, and James Kenworthy. All four were members of Cross Street Chapel.

33.—John Kay, 1736, 1761.

He was the second son of Richard and Mary Kay, of

Chesham, near Bury. He was born in 1711 and died in 1768. He practised as an attorney in Manchester, where he had a house in the Back Square, (behind St. Ann's Square). He married Sarah, daughter of Daniel Gaskell of Clifton Hall, (No. 3), by whom he had eleven children. His elder brother was Samuel Kay, M.D. of Manchester, the first physician to the Manchester Infirmary. He died unmarried in 1784, and was buried in Cross Street Chapel.

These Kays were cousins of the Richard Kay, whose diary has been mentioned above. Robert, youngest brother of the last named, was father of Richard Kay of Stand (born 1757, died 1823). This Richard was a trustee of the Stand Grammar School, and also gave to the Chapelfield congregation a site of land for their school building. He was nephew of the Peter Walker who built their Chapel. He was never married. There is a fine marble tablet to his memory in Stand Chapel.

34.—John Lees, 1736, 1761.

His father Jonathan Lees was born in 1676 at Park, near Ashton-under-Lyne, where he was apprenticed to a tailor. He removed to Manchester, where he began business as a check and fustian manufacturer. He served the office of Boroughreeve in 1736, and was a trustee of Cross Street Chapel. He died in 1746. John Lees, his eldest son married, first, Ruth, daughter of Robert Scholar, by whom he had a son Thomas, and second, Deborah, daughter of Charles Worsley of Platt, and Clemence, his wife, daughter of Thomas Sergeant of Stand. In 1775 John Lees obtained a royal licence to assume the name and arms of Carill Worsley. After his death, his wife who survived him, adopted his son by his first marriage, Thomas, who became thenceforth

Thomas Carill Worsley, and heir to the inheritance of the Worsleys of Platt, to whom he was in no way related.

35.—Benjamin Gaskell, 1736, 1761.

He was the son of Daniel Gaskell of Clifton (No. 3) and was born in 1715. He lived in Manchester, where he followed the business of a linen draper. He was a trustee of Cross Street Chapel, and died in 1780. He married Mary, daughter of John Milnes, by whom he had a son, Daniel. The latter (born 1746, died 1788) was the father of Benjamin Gaskell, M.P. for Maldon from 1812 to 1826.

36.—Gale Heslop, 1736, 1761.

He is decribed as 'of Manchester, chapman.' Afterwards he removed to Newcastle-on-Tyne, previous to 1761. His connection with his new home, however, was not so close but that he had two sons christened at Cross Street Chapel, Gale in 1761, and Robert in 1764. The Northowram Register has the following entries, referring probably to a brother of this trustee: "1722. Dr. John Heslope of Whitehaven, and Mrs. Mary Seal of Old Hall, near Stand, in Prestwich Parish, married November 14th." "1728. Dr. Heslop of Old Hall, buried at New Chappel at Stand in Preswich Parish in Lancashire, August."

37.—Peter Walker, 1736, 1761.

Described as 'of Broxup's, yeoman,' see above (No. 22).

38.—John Walker, 1736, 1781.

Son of the preceding. I know nothing about him.

39.—William Walker, 1736, 1761.

He was the second son of Peter Walker, (No. 37). He was the master of Stand Grammar School from 1722 to 1770. His predecessor in that office was a man named Watson who died in 1721. A report made to the Bishop of Chester in 1718 states in reference to Siddall's bequest "a Presbyterian meeting-house is built upon part of y^e^ land, and a Dissenter teaches school in part of y^e^ house, but w^t^ is done w^th^ y^e^ profits of y^e^ estate cannot be learnt." A further report in 1722 says "The present master is William Walker, one of their own gang."

Of William Walker himself I know hardly anything. He was twice married, his second wife, Margaret, being the donor of the communion cup in 1759. His children, who seem curiously to have been all baptised at Bury, instead of at Stand, were Mary (born 1731), Richard (born 1733), Daniel (born 1734). There was a daughter Elizabeth (born 1743, died 1822), who married Richard Smalley of Stand. Their daughter, Elizabeth, married Samuel Kay, and their daughter again (Mrs. Sydney Potter) is the authoress of that delightful book "Lancashire Memories."

40.—Daniel Gaskell, 1761.

He was son of Benjamin Gaskell, (No. 35), and was born in 1746. He was educated at the Warrington Academy, and became a merchant in Manchester. He married Hannah, daughter of John Noble of Lancaster, and died 1788. He is buried in Cross Street Chapel.

41.—John Touchet, 1761.

This Trustee, and the three next following, belonged to an important Dissenting family in Manchester.

Thomas Touchet of Deansgate, pinmaker, died in 1745, aged 66. He was referred to in an obituary notice, as the most considerable merchant and manufacturer in Manchester. He was the father of John and Thomas Touchet. John (born 1704, died 1767) married Sarah Bayley, (died 1742), who belonged to another great Manchester family.

Thomas Touchet was born 1709 and died in 1786. Neither of him nor of Peter Touchet have I any information. The James Touchet whose name appears in the lease of 1761, was, I imagine another brother of the foregoing; it is scarcely likely that he is the James Touchet, son of John and Sarah above mentioned, who was born in 1743 and died in 1827. This younger James appears as a trustee in 1815. He married Esther Wilkinson of Chesterfield. His house was No. 29, King Street.*

The Monthly Repository for 1827 contains a long eulogy of James Touchet, in an obituary notice.

42.—Peter Touchet, 1761. See above.

43.—James Touchet, 1761. See above.

44.—Thomas Touchet, 1761. See above.

45.—John Crompton, 1761.

Described as of Bolton, chapman. I have no information about him.

46.—John Diggle, 1761.

He was the son of James Diggle of Booth Hall, near Blackley, and was born in 1716, and died in 1781. He was a trustee of Cross Street Chapel, Manchester.

* This street seems to have been a favourite with the Touchet family. The directory for 1773 mentions Mrs. Touchet living at No. 16; in 1824 John Touchet lived at No. 30, James at No. 29, while their office was in Chancery Lane close by.

47.—JONATHAN BIRCH, 1761.

His father, Robert Birch, was the son of the Rev. Eleizer Birch, minister of Cross Street Chapel from 1712 to 1717. Robert was born in 1694 and died in 1762. He married Alice, sister of John Lees, (No. 34), who died in 1742, aged 44. Jonathan was the youngest of three surviving children. He was born in 1734, and died in 1764 He is buried in Cross Street Chapel, along his parents and the rest of the family.

48.—DORNING RASBOTHAM, 1761.

He was the son of Peter Rasbotham of Manchester, who married Hannah Dorning, of Bolton, in 1719. The family are said to have been of Scotch extraction, and to have settled in England after the battle of Flodden Field. Dorning Rasbotham was born in 1730. He distinguished himself as a magistrate, especially during the riots in and about Bolton in 1779. He was High Sheriff for the county in 1769. He collected materials for a history of Lancashire; and though he did not complete the work himself, his papers were of much service to Baines in compiling his well known history. He wrote verse as well as prose, and a tragedy by him was performed at the Theatre Royal, Manchester. He died in 1791, and was buried in the Parish Church of Dean, near Bolton, where there is a tablet to his memory. His wife was Sarah, daughter of James Bayley, of Manchester.

49.—WILLIAM RIGBY, 1761.

He was the son of John Rigby of Manchester, formerly of Chowbent, (see under No. 4), by his second wife, Ann, (whose maiden name is not known), and was born in 1740. He followed the business of a yarn merchant, and lived in King Street. He married Mary, daughter

of John and Sarah Touchet, (No. 41). He died in 1793, and was buried in Cross Street Chapel, of which he was a trustee. His wife died in 1804, aged 66, and was buried with him.

50.—MARSDEN KENYON, 1761.

He belonged to Manchester, where he was born in 1716, and died in 1767. He is buried in Cross Street Chapel, along with his wife Martha, (died 1762, aged 38) and a daughter.

51.—ROBERT HIBBERT, junior, 1761.

He was the son of Robert Hibbert, linen draper, of Stockfield House, near Oldham, by Margaret his wife, daughter of Thomas Tetlow of Oldham. He was born in 1717. He and his brother Samuel were check manufacturers, and their place of business was 49, King Street. He married Abigail, daughter of William Scholey of Wakefield. In 1759 he was one of the constables for the Manor of Manchester. He died in 1784, and was buried in Cross Street Chapel, of which he was a trustee. His wife died in 1793, aged 72.

The connections of the Hibbert family are interesting. The eldest sister of this trustee, Elizabeth, married Nathaniel Philips, of Manchester and Stand, (born 1726, died 1808), great uncle of the late Robert N. Philips of the Park. The second sister, Sarah, married Thomas Diggle of Booth Hall, Blackley; the third, Esther, was the second wife of Samuel Bayley, and the fourth, Margaret, married Samuel Robinson (No. 54).

52.—SAMUEL HIBBERT, 1761.

Brother of the preceding. He was born in 1719, and died in 1781. He married Sarah, daughter of Robert

Ware of Dublin. Their son was Dr. Samuel Hibbert-Ware, the author of the "History of the Foundations of Manchester."

53.—Samuel Taylor, 1761.

He was the eldest son of Samuel Taylor of Moston, by Mary, his wife, daughter of — Baron of Walshaw, near Bury. He was born in 1737, and lived at Moston. In the Manchester Directory for 1773, are mentioned among the country manufacturers, "Samuel Taylor & Co., check manufacturers, Moston, Back Square," the latter being their Manchester warehouse. He died in 1802, in the same year as his wife. A son of his, of the same name as himself (born 1772, died 1820), is buried in the Cathedral, Manchester, where there is a marble tablet to his memory.

The family of Taylor of Moston is an old one with many connections, but is difficult to trace. The oldest known epitaph in the Cathedral gives the names of some of the family, and runs as follows :—

"Here resteth the body of old William Taylor of Marslech, Bur: 4 of June, 1632, of his ag: 80; and of Elizabeth his wife, Bu: Nov. 11, 1631, ag: 70, famous in their tyme; and of their sons, Abraham Tailor, Nathaniel Tailor, Isaac Tailor, Bur: at Boulton. Jacob Tailor of Offerton in Cheshire, Bur: August 22 1662, the non-such of his time in the place where he lived. Samuel Taylor of Moston, Bu: Aug. 30, 1664, ag: 71, of whom the world was not worthy. Sing on faire souls your sweet anthems to our great King above, whilst I with weeping eyes awhile do wander here below, hoping ere while to sing with you above. Alsoe Zacharie Tailor

af Marshleach, Chapman, was buried Jany. 23, 1670.

Joshua Tailor } burd { Jan y^e 29 1700
Marget his wife } { Nov y^e 10 1700.

Nathaniel Tailor of Moston, burd the 27 of Jany 1709.

J. T. Jan. 1702."*

There were several Taylors of Gorton who were probably connected with those of Moston. The Taylors of Stand were of a different family.

54.—Samuel Robinson, 1761.

He lived at Ardwick. His wife was Margaret Hibbert (see No. 51). He died in 1768, aged 55, and his wife in 1795, aged 72. Their daughter Margaret, married John Philips of Checkley, formerly of the Dales, Stand, (born 1759, died 1834), elder brother of the late Robert Philips of the Park.

55.—James Mangnall, junior, 1761.

He is described as a chapman, and lived at Hollinhurst, near Radcliffe. The following references to various members of the family of Mangnall are gathered from registers, &c., but the connection of one with another is not apparent.

Baptised, 1764, Sarah, daughter of James Magnal, Cannon Street. 1770, Esther, daughter of Thomas Magnal. 1772, Mary, daughter of James Magnal, junior. Died, 1845, Jennet, relict of James Mangnall of Broughton, aged 85. There was a William Magnall, bleacher, in Prestwich in 1825. A Mary Mangnall, probably sister of this trustee, married Daniel Kay of Bolton, eldest son of John Kay (No. 33).

* See Procter, "Memorials of Manchester Streets, p. 278." I suspect that the spelling as he gives it has been considerably modernised.

56.—PETER RICHADSON, 1761.

Described as of Pilkington, yeoman. The family was numerous in this neighbourhood, but of this member of it I know nothing.

57.—DANIEL WALKER.

He was the son of William Walker above-mentioned, (No. 39), the master of the Stand Grammar School. He was born in 1734. The Manchester Directory for 1773 mentions a Daniel Walker, writing-master, in Broom Street, whom I believe to be the same. This Daniel Walker lived at Ashworth Hall, near Rochdale, as appears from the Stand Register in 1771. There was a school at Ashworth Hall, and I suspect that either he was the principal, or else taught writing there. It would be quite possible for him to do this, and also have a room in Manchester where he gave lessons in writing. The account of Daniel Walker, given in Baker's History of Cross Street Chapel, is altogether wrong, as two persons at least of the same name are confused together. He died before 1824, but in what year I do not know. His wife, daughter, and son, are buried at Stand.*

58.—JAMES TOUCHET, 1815. See above No. 41.

59.—SAMUEL MASON, 1815.

He is described as of the Park in Pilkington, yeoman, late of Poppythorn. He died in 1829, aged 80, and was buried at Bowdon. See above, (No. 11).

60.—JAMES MASON, 1815.

Son of the preceding. (See No. 11).

* The gravestone recording their deaths is remarkable for the excellence of its carving. The letters are beautifully formed, and, by a freak of the carver, all the W's are of a different shape. The stone is close to the chapel wall, about midway along its length.

61.—Samuel Taylor, 1815.

He was the son of William Taylor, of Stand, and was born in 1779. He married Sarah, daughter of Richard Smalley, of Stand Lodge, and was partner with his father in the firm of Taylor, Weston & Co., spinners, manufacturers and merchants, of Stand and 26, Back King Street, Manchester, and Pendleton Mill. He was chapel-warden at the time of the rebuilding in 1818-9, and "to his faithful and zealous service this society must ever be indebted," as the Rev. A. Dean notes in the Register. He died at Douglas, Isle of Man, in 1826, and is buried there.

62.—Robert Philips, 1815.

The pedigree of the Philips family has been traced for a considerable distance, and some portions of it may be interesting.

Nathaniel Philips, of Heath House, Checkley, Staffordshire, born 1659, died 1737, had, amongst other children: (1) John, born 1695, died 1777. (2) Richard, born, 1697, died 1780. (3) Nathaniel, of Manchester, born 1698, died 1776. (4) Thomas, of Manchester, born 1701, died 1782.

(1) John, had the following: (a) John, born 1724, died 1813. (b) Nathaniel, born 1726, died 1808. (c) Thomas, born 1728, died 1811. Of these, Nathaniel, who lived at the Dales, Stand, married Elizabeth, daughter of Robert Hibbert, (see above No. 51), and by her had (i) John, born 1759, died 1834. (ii) Robert, born 1760, died 1844, and (iii) Samuel, born 1762, died 1824.

(ii) Robert Philips, of the Park, married Anne Needham, by whom he had Mark, born 1800, died 1873, and Robert Needham, born 1815, died 1890, besides several daughters.

Thomas Philips (1 c above), of Sedgley, was the father of Sir George Philips, born 1766, died 1847.

Richard Philips (2 above), had a son, Nathaniel, born 1732, died 1792. He lived at Hollinhurst, and was the father of Shakspeare Philips, born 1772, died 1855.

Nathaniel Philips (3 above) of Manchester, had also a son, Nathaniel, born 1730, died 1776, who also lived in Manchester.

The family thus appears in Manchester early in the last century; and the Directory for 1773, gives the following names:—

Philips, Nathaniel, gentleman, Quay Street.

Philips, Nathaniel & Co., smallware manufacturers, South Parade.

Philips, Nathaniel and John, silk manufacturers, Queen Street, St. Ann's.

Philips, Thomas and Nathaniel, hatters, Dolefield, and No. 10 St. James Square.

The "J. and N. Philips," whose names are to be seen at the door of 33, Church Street, were, I suppose, the John and Nathaniel, (1a and b.), uncle and father of Robert Philips, of the Park.

Of Robert Philips himself, I know very little in detail. But his name is still honoured as that of a man of sterling character, and fearless integrity. He was a radical in politics, when to be a radical was to incur dislike and hostility. He was a Dissenter from conviction, and a Unitarian when to be a Unitarian was an offence against the law. And in the immediate neighbourhood of Stand, there are many traditions of his kindness and beneficence. The Sunday School, which still flourishes in connexion with the Chapel, grew out of an earlier one which he and his father formed, and in which they both, I believe, helped to teach. He was one of the chief contributors

to the fund for rebuilding the Chapel, and was always a most regular attendant at the service. No one ever appealed to him in vain for help, and it is to be feared that his unsuspecting good nature was often imposed upon. He was the friend of every one, rich or poor; and "Owd Bobby" was a household word amongst a a wide circle of those who respected and loved him.

He lies buried in the family vault beneath the Chapel, and in the building is a tablet to his memory.

63.—Nathaniel Philips, 1815.

He was the son of John Philips, (1 b. i, in the pedigree given in the preceding article) and was born in 1768. He lived for some time at the Dales, Stand, and thence removed to Leamington, where he died in 1865.

64.—Robert Philips, junior, 1815.

Younger brother of the foregoing. He was born in 1794, and died in 1853. He lived at Heybridge, in Staffordshire.

65.—Mark Philips, 1815.

Eldest son of Robert Philips of the Park. He was born 1800, and died, unmarried in 1873. As a champion of civil and religious liberty, he was a worthy son of his father, and was enabled, by the public position which he held, to render to that cause even more substantial services. He was elected by the newly enfranchised City of Manchester to be one of its first representatives in Parliament, and this honour was confirmed in three subsequent elections. Before he entered Parliament, he had taken a prominent place in the agitations for the Reform Bill, the removal of Catholic disabilities, the repeal of the Test and Corporation Acts. As Member,

he worked for the abolition of the Corn Laws and took, the lead in procuring the passing of the Dissenters' Chapels Bill, 1844, an honour which he shared with George William Wood (see below No. 81). On the sudden death of the latter in 1843, he was appointed chairman of the committee representing the English and Irish Dissenters who were seeking protection, and under his leadership the final victory was achieved. The opposition to the Bill came very largely from orthodox dissenters, who claimed to be the rightful owners of the trust property (chapels, &c.) held by Unitarians on open trusts; and Mr. Philips had to meet considerable opposition from his own constituents, amongst whom were many dissenters hostile to the Bill. His attitude towards them is shown in the conclusion of his speech on the motion to go into committee, which is as follows :—" I believe, sir, no one has been more pressed to oppose this Bill than I have been; but let me say this, that I value my honour and my independence much more than I do a seat in this House. I shall give my support to the measure, and I tender my best thanks to the present Government for having risen upon this occasion superior to petty influences. In my opinion, they have placed themselves in a position which, I am sure, will be a most enviable one for them to look back upon. They have endeavoured to reconcile religious differences amongst various classes of the community, and thus striven to carry out the true principles of civil and religious liberty." The Bill became law on July 19, 1844.

" Socially he was a rich man, possessed of wealth that gave him large influence, and that invested him with great powers; and we do but record the common verdict when we say that of this wealth he was, in the interests of the community at large, a generous and faithful

steward. No righteous cause ever asked his help in vain; no urgent need that looked to him for aid, lacked his sympathising assistance. Long after his retirement from public political life, his wealth and influence were freely devoted to the service of those who continued his labours and carried on the reformers' work." (Rev. J. W. Lake, in his funeral sermon for Mark Philips).

He died at Welcombe, a great house that he had built for himself in his latter years, near Stratford-on-Avon, December 23rd, 1873.

This is the best place in which to refer to another member of the family, who, like his father and his brother, was always a staunch friend and supporter of Stand Chapel, the late Robert Needham Philips. He was the youngest of the family of Robert Philips, and was born in 1815, at the Park. He received part of his education at Stand Grammar School, of which the Rev. Arthur Dean was the master. He went into business, along with his father, the firm being still described (as it is even now) as J. & N. Philips & Co. Politics attracted him, as they had done his father and his brother, and like them he was a staunch Liberal. In the election of 1857 he was candidate for the Borough of Bury, and was returned by the narrow majority of 35. A petition against his return, alleging corrupt practices, was dismissed, and he retained his seat. In 1857 he again became a candidate, but withdrew from the contest before the polling day. He was again elected however in 1865, and at every subsequent election till that of 1885, when he retired from parliamentary life.

During many years, while his health allowed, he took an active part in the social as well as the political work of the various localities in which he from time to time resided, and Warwickshire no less than Lancashire felt

the beneficent effects of his presence. For some time before his death, his health was failing; and to those who had known him in the prime of life, he appeared much older than he really was. He died February 28th, 1890, and was buried at Stand, on March 6th. His name has several times been mentioned in these pages, and it will be sufficient now to say that he was always ready to help in any work that was undertaken in connexion with the Chapel, and also, what is a much rarer virtue, he refrained from unduly imposing the weight of his authority upon the management of the congregation's affairs, so that, as a consequence, he was always readily appealed to as an adviser and respected as a friend.

66.—William Weston, 1815.

He was son-in-law and partner of William Taylor (see No. 61) in the firm of Taylor, Weston & Co. He lived at the house in Stand Lane now called Woodley, formerley Maudesleys, where his father-in-law had once lived. The latter, in 1788, built the house next to the school, known as Springfield. His wife Sarah, was the eldest daughter of Mr. Taylor, and was born in 1773. Mr. Weston died in 1839, leaving no children. He is said to have been the chief mover in procuring the re-building of the Chapel in 1818. Mrs. Potter's book "Lancashire Memories" contains a pleasant chapter about the Westons, under the title of Maudesleys.

William Taylor, the father of Mrs. Weston, was born in 1749, and died in 1827. He was not related to the very numerous family of Taylors then and since connected with the Chapel. He was married twice. By his first wife, Mary, who died in 1782, he had seven children. His second wife was a widow, Elizabeth Eaton, with two daughters. Mrs. Eaton came from

New England, and her husband was a descendant of the Pilgrim Fathers. It is quite possible, therefore, that he was connected with the same family as that to which Robert Eaton belonged. Theophilus Eaton (born 1600, died 1678) who was third cousin to Robert Eaton, was governor of New Haven, so that the name of Eaton is found amongst the early colonists.

William Taylor, his two wives and his step daughters, Grace (died 1868) and Eliza (died 1863) are buried at Stand.

67.—JOHN TOUCHET, 1815.

He was the son of James Touchet (see No. 41) and was born in 1773. He was one of the constables for Manchester in 1810, and for some years Chairman of the Manchester Exchange. He married Sarah, daughter of Scrope Colquitt of Liverpool, and lived at Broome House, Pendleton. He was a trustee of Cross Street Chapel, and is buried there with his wife. He died in 1837.

68.—JAMES TOUCHET, junior, 1815.

Younger brother of the preceding. He was born in 1784, married Elizabeth Buckley of Manchester, and died in 1821. He was constable of Manchester in 1814, and was a trustee of Cross Street Chapel.

69.—WILLIAM WALKER, 1815.

He was the son of Daniel Walker of Ashworth Hall, (No. 57) and lived in Rochdale. He was born in 1771, and died at Outwood, Stand, in 1853. Beyond the fact that he was a merchant, I know nothing about him.

70.—THOMAS HENRY ROBINSON, 1815.

He was the son of Thomas Robinson (born 1757, died

1831) and grandson of Samuel and Margaret Robinson (see No. 54). He was born in 1787 and lived at Crumpsall. He died in 1821, and was buried at Cross Street Chapel.

71.—Samuel Robinson, 1815.

He was probably brother of the preceding. Beyond the fact that he also lived at Crumpsall, I have no information about him.

72.—William Grindrod, 1815.

73.—Joseph Grindrod, 1815.

These were both sons of John Grindrod of Sheephey, (born 1765, died 1838), and both lived in Whitefield. The Grindrods were a very numerous family in connection with Stand Chapel, though only one branch is now represented there. The Rev. William Grindrod of Chester (born 1747, died 1812), who is buried at Stand, was uncle of the John just mentioned. Of the two trustees of the Chapel I know nothing.*

74.—William Taylor, 1815.

He belonged to a family with which perhaps half the present congregation of Stand are connected. The earliest known member of it was a John Taylor of Yorkshire extraction, (born 1719, died 1796), who lies buried near the gate of the Chapel. He had, in addition to three children who died in infancy, six sons, all of whom had families. The eldest was James (born 1748,

* Another brother was Joshua Grindrod, (born 1799, died 1872). He was a joiner and also a coffin maker, and of his experiences in the latter capacity the following story is still told. He was sent for on one occasion to measure a corpse, and he went to the house for the purpose. Now the deceased had died while sitting in a chair, and when the corpse was laid out, it was found necessary to put weights on it in order to make it lie flat. Old Joshua, with an assistant, was busy about his work, and not knowing what had been done, when he managed to displace one of the weights, and the corpse sat up in bed. The assistant immediately fled in terror from the room, exclaiming "Eh! Josh Grindrod's for buryin' a wick chap."

died 1805), whose grandson was the late Mark Taylor of Poppythorn. The second, John (born 1752, died 1817) was the father of John Edward Taylor, (born 1792, died 1844) the founder of the *Manchester Guardian*. The third son, Samuel, (born 1754, died 1826) lived at Snape Hill, near Stand. The fourth, Henry, (born 1759, died 1818) lived at Burnden, near Bolton, and was the father of the late William Henry Taylor of Chapelfield (born 1805, died 1884), whose name is still honoured at Stand. The fifth son was Jonathan (born 1763, died 1837) and the sixth Joseph, of Outwood, (born 1765, died 1824), who was clerk of the Chapel at the time of his death. The children of these six brothers number 36, and the grandchildren more than 50, so that it would be a long task to give an account of the whole family.

William Taylor, with whom we are now concerned, was one of the twelve children of Samuel Taylor of Snape Hill; he was born in 1783, and died in 1860. During his whole life he was connected with the Chapel; and few, if any, have served its interests with greater devotion. He was clerk for 33 years, probably succeeding his father, Samuel Taylor, in that office. He was usually known as clerk William (though he had other nick names), and as such he seems to have transacted nearly all the business of the Chapel. All money, received as pew rents or occasional collections, was paid to him, and various account books kept by him are still to be seen. He was besides, a member of the choir, or rather the orchestra, for he played the bass fiddle, and thereby gained the name of Bass William.* As he sat in the choir gallery in service time, he used to keep order amongst the Sunday scholars, and for that purpose had

* He was also known by the name of "Tharty-legs," the meaning of which title I have not been able to find out.

a long stick, with which he would rap the heads of the unruly ones.* He was not fond of children, and the children do not seem to have been fond of him. He married Cicely Farrar, lady's maid to Mrs. Weston, whom he is said to have courted for thirty years. The writer of "Lancashire Memories" tells how the newly married couple, after the wedding, took leave of the company and set off, each with a bundle tied up in a handkerchief, taking opposite sides of the road till they were out of sight. They lived in Chapelfield at a small shop at the corner of the path leading to the Fifty Steps. His wife died January 14th 1859, and he followed on January 4th 1860. Both are buried at Stand.

75.—William Taylor, 1815.

He was the son of Jonathan Taylor, (see preceding article). He was born in 1793 and died in 1849. He married his cousin, Leah, daughter of Samuel Taylor of Snape Hill, (born 1801, died 1879). They lived in Chapelfield.

76.—Samuel Cross, 1815.

He was the son of William and Mary Cross of Old Hall, farmer. He was born in 1768 and died in 1831.

The family of Cross is no longer represented at Stand, but was numerous in the middle of the last century. Besides William Cross of Old Hall, there were John Cross of Ditch Ash, John of Stand Lane (each of whom had a son James born in 1765) and Thomas Cross near Radcliffe Bridge. Each of them had a family.†

* It is told how on a drowsy Summer afternoon, one of the scholars fell asleep during the sermon. A rap on the head from the stick roused him from his nap; but being only half awake, he did not realise where he was, and amused the congregation by calling out loud "Mother, mother, th' kettle's bail't."

† The Court Leet Records mention that in 1755, Thomas and William Cross, along with John Scotson and John Fallow of Radcliffe Bridge, were fined five shillings each for blocking up the Street, "by setting their teams therein, so that persons cannot pass and repass without danger of their lives."

77.—Edward Taylor, 1815.

Son of Joseph and Ann Taylor of Cloughside, born 1800, died 1878. He was a farmer at Old Hall.

78.—George William Wood, 1815.

He was the son of the Rev. William Wood of Leeds and Louisa his wife, daughter of George Oates of Leeds. He was born in 1781, and died in 1843. He was a merchant in Manchester, and also represented Kendal in Parliament for several years. But he is best known for the share he had in the promotion of the Dissenters' Chapels Bill. He was, until his death, chairman of the committee representing the English and Irish Dissenters whose property was in danger; and in the preliminary negotiations, between the various parties whose interests conflicted, he threw himself so eagerly into the work that his health gave way, and he died suddenly in October, 1843. His place as leader, was taken by Mr. Mark Philips, as already stated. But though Mr. Wood did not live to see the final success of the movement, his labours were not forgotten. An address was presented to his widow, recording the gratitude of those whose welfare he had sought to promote, and bearing the signatures of 3,176 persons belonging to 44 congregations in Lancashire and Cheshire.*

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* It may be of interest to some readers to see the names of those members of the Stand congregation who signed the address. They are as follows:—

Arthur Dean	Philip Draycott	James Taylor
Philip Pearsall Carpenter	Edward Ridings	Francis Farrar
Mark Philips	Mary Dean	Simeon Farrar
James Smethurst	Sarah Rothwell	Richard Preston
James Farrar	Jane Anderton	James Mason
William Henry Taylor	Hannah Lawton	Robert Walsh
Samuel Taylor	Robert N. Philips	William Walker
Edward Farrar	William Taylor, clerk	John Bowker
Samuel Barrow	Thomas Farrar	Mary Barrow
George Fletcher	Samuel Taylor	Jane Mason
Joseph Taylor	Joshua Grindrod	Lydia Taylor
John Wolstenholme	Abel Wolstenholme	Susan Carpenter
Robert Heywood	William Taylor	
James Buckley	Richard Taylor	

Mr. Wood married Sarah, daughter of Joseph Oates of Leeds, who was born in 1778, and died in 1864. Their son was the late William Rayner Wood of Singleton; and the name is still represented by the present George William Rayner Wood, Esq., J.P.

79.—JOHN BARROW, 1815.

Described as of Manchester, warehouseman. He was born in 1780, and died in 1858. Beyond the fact that he lived at 48, Kennedy Street, I know nothing about him.

80.—WILLIAM BARROW, 1815.

Also of Manchester, warehouseman. He was the son of Henry and Mary Barrow, of Cawda (Radcliffe); he was born in 1786 and died in 1838. Probably the preceding trustee was his brother.

81.—THOMAS BROMILEY WILLIAM SANDERSON, 1815.

82.—RICHARD BROMILEY WITHINGTON SANDERSON.

These two brothers were merchants in Manchester, living at Chowbent.

83.—JOHN WOOD, 1815.

Described as of Liverpool, broker. I know nothing about him.

84.—JOHN GRUNDY, 1815.

Of Bury; head of the firm of John Grundy, Sons, & Wood, woollen manufacturers, and merchants, Silver Street.

85.—EDMUND GRUNDY, 1815.

He was the son of Dennis Grundy, of Cinderhill, in the township of Pilkington, and was born in 1781. He

began life as a calico printer, and continued in the business till 1820, when he went to America with his family, intending to settle there. He returned however after a very short stay (it is said, indeed, that the luggage was not unpacked in America) and became a coal (colliery?) proprietor in Bury, where he soon became one of the leading men of the town. In politics he was a Radical, and a great admirer of Henry Hunt, of Peterloo fame. In 1832, when Bury was made into a Parliamentary borough, Mr. Grundy came forward as a Radical candidate in opposition to Mr. Richard Walker, but was unsuccessful. The voting was: Walker, 306; Grundy, 153.

He lived at a house which he built for himself at Parkhills, Bury, now occupied by his son, Mr. Robert Grundy. He died in 1857, and is buried at Bank Street Chapel. Of his sons, I cannot refrain from mentioning the late Mr. Alfred Grundy, of Underley, Whitefield (b. 1814, d. 1892). He was for many years a regular attendant at Stand Chapel, and always one of its most faithful friends. To his generosity, no less than to his ungrudging personal service, the congregation of Stand are chiefly indebted for the recent acquisition of the freehold of the chapel and burial ground, which had previously been held only on lease from the trustees of the Grammar School, also for the freehold of the site of the new Sunday School, which has been built to commemorate the Bi-centenary of the Chapel. It was a great satisfaction to all the friends at Stand that he was able to be present, and to lay one of the memorial stones of the school, on July 9th, 1892. His name will be long and gratefully remembered, not only at Stand, but throughout the neighbourhood.

86.—ARTHUR POTTER, 1815.

He was, I believe, a son of Thomas Potter (b. 1748, d. 1788) of Piccadilly, Manchester. He lived at Stormer Hill, near Bury, the residence of his grandfather, Edward Smalley. He was a cotton spinner.

87.—THOMAS CALVERT, 1815.

He was the "Co." in the firm of Taylor, Weston & Co. (see No. 61). The authoress of "Lancashire Memories" devotes a whole chapter to him under the name of "Mr. Croker," to which delightful chapter the reader is referred.

88.—JOSEPH PILKINGTON, 1815.

He was the son of Thomas Pilkington, of Manchester, and was born in 1770. He was a merchant in Manchester, and died in 1845. He is buried in Cross Street Chapel.

The following trustees were appointed in 1868:—

89.—Arthur Greg, of Eagley, manufacturer;

90.—William Hilton, Whitefield, shopkeeper;

91.—Squire Cheetham, Chapelfield, shopkeeper;

92.—Jonathan Thompson Taylor, Chapelfield, shopkeeper;

93.—Charles Farrar, Chapelfield, salesman;

94.—Simeon Farrar, junior, Chapelfield, manufacturer

95.—James Farrar, Chapelfield, manufacturer;

96.—Joseph Fowler Mason, Prestwich, farmer;

97.—Edmund Herbert Grundy, Bury, manufacturer;

98.—John Arthur Grundy, Manchester, merchant;

99.—Oswald Osmund Wrigley, Bury, paper manufacturer.

In 1892, after the acquisition, as above mentioned, of the freehold of the Chapel, burial ground, and site of the new school, a deed was executed declaring the trusts upon which the whole of the property is now held; and the following are the names of the new trustees appointed:—

95).—James Farrar, Stand, gentlemen;
100.—Joseph Horrox, Whitefield, solicitor;
101 —William Taylor Jones, Whitefield, solicitor's articled clerk;
102.—Henry Allen, Prestwich, stationer;
103.—John Holt, Radcliffe, loom jobber;
104.—William Taylor Brierley, Prestwich, clerk;
105.—Mark Farrar, Prestwich, gentleman;
106.—Stuart Taylor, Whitefield, smallware dealer;
107.—Harry Turner, Chapelfield, clerk;
108.—John Jones, Prestwich, solicitor's clerk;
109.—Oliver Heywood, Whitefield, clerk;
110.—Arthur Jones, Chapelfield, builder;
111.—Fred Mather, Radcliffe, patternmaker;
112.—Benjamin Heape, Prestwich, gentleman;
113.—William Royle, Besses-o'-th'-Barn, builder's merchant.

In the biographical notes contained in the foregoing pages, most of the persons have been mentioned whose names are of interest in connection with the older history of the Chapel. There are still, however, a few names for which no place can be found in the list of trustees, but which nevertheless ought not to be omitted in an account of the Chapel. With a notice of these I will end this chapter.

William Coulborn.

The Coulborns were a well-to-do family in Radcliffe. One Henry Coulborn, born 1607, was a chandler at Radcliffe Bridge, at the beginning of the 17th century. He had two sons and a daughter. The elder son, William, was born in 1631. He was intended for the church, and accordingly was ordained at Prestwich in 1657. His name does not appear amongst the list of the ejected ministers; but although he would seem to have conformed, he must at some later date have given up his benefice, for he is frequently referred to by Henry Newcome as a friend and associate in the ministry, and moreover is called, in the record of his death, a nonconformist. He exercised his ministry at Mottram, but whether he had ever held the living of that place, or only preached there after the Toleration Act, I do not know. He had something to do with the origin of the Grammar School, for he is one of the parties to the deed of 1688, by which the land bequeathed by Henry Siddall was conveyed to the first trustees of the Grammar School. Henry Siddall had apparently, in 1666, granted the use of the land in question to Henry Coulborn, and in 1688 William Coulborn was in possession of it. Siddall's surviving executor was Roger Walker, already mentioned, a dissenter like Coulborn; and it is by no means impossible that in founding the Grammar School Trust, they had in view the further object of providing a dissenting meeting house, an object which was attained five years later. Amongst the first trustees of the Grammar School was Henry Coulborn (born 1641, died 1690), younger brother of William, and the rest of the

trustees were local dissenters.* William Coulborn died at Mottram and was buried there in June 1697.

Henry Coulborn, just mentioned, was a great friend of Oliver Heywood, who speaks of him as my "brother-in-law." There was between them no closer family tie than that Henry Coulborn's sister Elizabeth married (1690) John Crompton, Oliver Heywood's brother-in-law. There was another Henry, probably son of the one just mentioned, who died at Elton in 1724. Another of the family was Peter Coulborn, of whom Oliver Heywood, in 1689, says that he was a debtor to the extent of some thousands of pounds, and that "a statute of bankruptcy" was out against him. If he be the same, who in 1690 married Ann Sergeant, it is probable that he found a means of paying his debts. There was also a James Coulborn in Manchester, one of Henry Newcome's parishioners when he first came to the Collegiate Church in 1656. He appears to have been guilty of some fraudulent practices, to Newcome's great grief, and to have afterwards retired to Whitefield, where he died in 1687. It was probably at the house of his widow that the ordination of Robert Chaderton took place in the same year. Some members of the family in Manchester, continued to attend on Newcome's ministry, and the Cross Street Chapel Register gives the names of three children who were baptized there, their father being Mr. Henry Coleburn, of Deansgate. After 1732 all trace of the family seems to disappear.

Colonel Joseph Hanson, the Chartist.

As he was a remarkable man in his time, and moreover is buried at Stand, he ought to have a place in this

* They were, Thomas Sergeant (see above, No. 5), William Walker (see No 22), John Siddall (brother of Henry, died 1707), Nathan Walker, died 1709), and Edward Moade (see No. 17).

record. He was the son of William Hanson, of Strangeways Hall, and Mary, his wife, and was born in 1774. The one important event of his short life, was that which procured for him the title of the "Weavers' Friend." On May 24th, 1808, a large open-air meeting was held in St. George's Fields, Manchester (corner of Rochdale Road and Swan Street) to promote a Bill in Parliament for fixing a minimum rate of wages. The crowd was orderly, at least there was no rioting; but the magistrates thought it advisable to call out both the military and civil forces as a precaution. The result was a foreshadowing of Peterloo. The people were dispersed, one weaver being killed, several wounded, and others arrested. Colonel Hanson, who was present, and who enjoyed the confidence of the weavers, spoke to them, urging them to go home peaceably. He was himself brought to trial, on the charge of having incited the weavers to hostile proceedings! He was tried and convicted; and the sentence was that he should pay a fine of £100, and undergo six months' imprisonment in the King's Bench prison. When he was released, his friends the weavers presented to him, as a mark of their gratitude, a silver cup, for the purchase of which 3,200 penny subscriptions had been given. While in prison, however, Mr. Hanson had contracted a disease which in the end proved fatal, and he died September 3rd, 1811 aged 37. He is buried in a vault at Stand; and until about twenty years ago, a monument, enclosed in a railing, stood over his grave.* It had however fallen into disrepair, and as the family were not disposed to have it repaired, it was ordered to be removed. It was table shaped, and on each of the four sides was a lozenge shaped marble slab bearing the following inscriptions:

* This is shown in the lithograph of the Chapel already mentioned.

William Hanson of Manchester, died December 1, 1798, aged 69 years.

Joseph Hanson, son of William Hanson of Manchester, died September 3rd 1811.

Elizabeth Hanson, wife of Edward Hanson, of Manchester, died March 1st 1823, aged 35 years.

Mary Hanson, wife of William Hanson, of Manchester died March 12th 1822, aged 72.

James Smethurst.

He was in his time a very zealous member of the Stand congregation. He was born in 1784, but I do not know where, nor of what parentage. He was for forty years writing master at the Stand Grammar School, of which during part of the time, the Rev. Robert Smethurst his near relative, was head master. Various specimens of his handwriting are still to be seen, in the Chapel Register, and the Account-book of the Fellowship Fund, and they fully justify the writer of them in following the calling which he adopted. He died in 1854, aged 70, and is buried at Stand, along with his wife Ruth, who died in 1836, aged 46.

Rev. Robert Smethurst.

He has been mentioned in connection with the foregoing name, and is sufficiently connected with Stand to justify a short reference to him. He was born in 1777 at Blackley, and was taught at the Stand Grammar School, of which he afterwards became the master. His teacher was the Rev. John Pope, minister of Blackley Chapel. In 1794 he became a student at the College in Manchester, under Dr. Barnes. Even before the conclusion of his college course he was invited to Monton, the pulpit of which had become vacant in 1797. He

never had any other charge; for nearly fifty years he was minister of Monton, until his death in October, 1846. He did not, however, live at Monton but at Whitefield (at a house opposite the end of Pinfold lane, on the Manchester Road*) for the sake of attending to his duties at Stand Grammar School, of which he had been appointed master in 1798. He retained the office till 1822, but still continued to live at Whitefield. He used to walk or ride over to Monton every Sunday, a distance of six miles. A story is told of him, that on a certain Sunday he found that a turnpike gate was closed against him, through which he had always been allowed to pass free. He explained to the little girl in charge that he had never had to pay before, that he was a minister on professional duty, and so on, but her only reply was, "Tha mun pay," and indeed all his expostulation was useless, "Twas throwing words away, for still the little maid would have her will" and said—"Tha mun pay," as he unwillingly complied, an admiring bystander remarked, "Eh, parson, but hoo sticks to her text."

Mr. Smethurst died in October, 1846, aged 69.

I close this chapter with an anecdote which, though its date cannot be precisely determined, serves to show that intellectual acuteness was not wanting in the Stand congregation in the old days any more than it is now. A certain minister was preaching as a supply, and at the afternoon service he repeated his sermon of the morning. At the conclusion of the service, a young lady went up to him and remarked, "Mr. ——, do you know you have preached the same sermon both in the morning and in the afternoon?" To which he replied, "My dear, that is what I always do; *but you are the first person who ever found it out!*"

* This is incorrect, the house was that since occupied by the late Alfred Grundy, Esq.

Chapter VI.—The Sunday School.

No account of Stand Chapel, however brief, would be complete without some mention of the Sunday School, which now (1893) for eighty-five years has been connected with it, and of whose present flourishing condition a proof is afforded by the fact that a new school-building has just been completed to commemorate the bi-centenary of the Chapel.

The chief information now available in regard to the early history of the Sunday School is contained in a report drawn up by the Rev. P. P. Carpenter, in 1842, for presentation to the Sunday School Association. This report was entered upon the minutes of the Teachers' Meetings, and the book containing it is now in the possession of the Sunday School authorities. I cannot do better than quote from it Mr. Carpenter's report, along with other passages of interest, and thus bring to the knowledge of a wider circle the facts which are at present accessible only to a few. I hope to be able to supplement the story of the origin of the Sunday School, so as to bring it into connection with the present day; but I shall observe the same rule, and for the same reason, already laid down in reference to the Chapel, and not go into any detail concerning persons and events of recent years.

The following then is Mr. Carpenter's report:—"The Committee of the Stand Sunday School, in connecting themselves with the general association, are desirous of placing on record some account of the early history of the School from which it sprang, and hope that it will derive an interest from the fact of its having been the first established in this part of Lancashire.

"There is some difficulty in fixing the precise date of the opening of the school in Whitefield, near Stand Chapel. The accounts of some aged persons, who were themselves scholars or teachers in it some years after its commencement, would lead us to imagine that it was opened before the schools were established at Gloucester by Robert Raikes, but it is certain that it could not have been founded later than the year 1783, when the plans of Raikes were first made known to the public. At or before this time, then, Mr. Nat. Philips (father of the present Robert Philips, Esq., of the Park), with his brother (see Chap. V., No. 62), opened a school for Sunday instruction at his warehouse in Whitefield. This was conducted by teachers paid at the sole expense of the Messrs. Philips, and occasionally assisted by them in person. The Scriptures were the chief object of study; but as the parents of many of the scholars belonged to the Church, it was deemed advisable to instruct them in the Church Catechism.

"About five years after, the school becoming very crowded, and at the same time the room being wanted for machinery, the scholars were removed to the parish workhouse, where the same system of instruction was carried on as before. Here the school continued in a very flourishing condition for upwards of twenty years, the number of children sometimes amounting to 500. Having now become a more public object, it was supported in fact by subscriptions from Churchmen and Dissenters conjointly, but principally still by the family of Philips. There were four paid teachers, and the younger children were taught by monitors. As it was not deemed expedient that the children should attend either the Parish Church [Prestwich] or Stand Chapel, a service principally according to the liturgy of the

church was conducted by one of the teachers. Writing never formed a part of the instruction either here or at Whitefield; but there were classes during the week for practice in singing.

"In the year 1808, it was determined to found a Sunday School more directly connected with the Stand congregation; and accordingly on the 7th of August, a large number of the children at the workhouse school were removed to a private room adjoining the Chapel. This was the first school in the township (of Pilkington) connected with any religious society; but it was not long before the Indenpendents (who some years before had seceded from Stand Chapel) followed the example of their brethren; and the workhouse school having suffered various dismemberments, and having lost a considerable part of it its income, was given up not long afterwards. There are now, however, in its place no less than twelve Sunday Schools in the township, in active operation.

"The conduct of the Stand School was undertaken with great spirit by the members of the congregation, headed by their minister, the Rev. Thomas Smith (see Chap. III., No. 8); and very few years elapsed before the members had so far increased, that it was found necessary to remove it to the Stand Grammar School room, in which it has since been held, and which was kindly offered for their use by the trustees and by the Rev. R. Smethurst, then master. Among the most supporters of the School, at this and subsequent times, we cannot avoid mentioning the Messrs. Allen, who have since left the neighbourhood, but who contributed much towards setting the discipline of the School on a satisfactory basis.

"From that time to the present, the School has continued to hold a high rank in the estimation of the inhabitants; and has remained, on the whole, in a flourishing condition, notwithstanding those occasional reverses, which fall to the lot of almost every institution. It has furnished a large body of teachers to the Schools in the neighbourhood, and numbers of heads of families owe to it all the knowledge of reading, writing, and arithmetic which they possess. In mentioning writing and arithmetic, it is desirable to state that the occupation of the children of the working classes in this neighbourhood is such that, in many instances, there seems no choice between teaching them on Sunday or not at all; and the teachers cannot imagine they are disobeying the spirit of the commandments, when they devote a part of the only day—of instruction as well as rest—to these important objects.

"The School has always been superintended by a conductor, who receives a regular salary for his services; but the members of the congregation have generally been very ready to give their assistance. For many years the classes were taught by monitors, the visitors going round to see that they did their duty, and devoting a part of their time to the instruction of the monitors themselves. It is a question whether such a system as this is calculated to produce that authority in the teacher which seems essential to the good order and comfort of the parties. The visitors did not attend every Sunday, but took it in turns, coming sometimes once a month, sometimes oftener. The children attended Chapel in turns, and it was so arranged that each child should be present once in the day. The oldest of those who remained in the School spent the time in writing and arithmetic, the others went on with their usual instruction.

"The minister of the Chapel always made a point of visiting the school after the afternoon service, and concluding it with reading and prayer. The number of scholars varied at different times from 100 to 140, and the expenses of the school were raised at first by private subscriptions, and latterly by collections in the chapel. More than twenty years ago, a library was established for the use of the Sunday scholars, and the younger members of the congregation, which numbers more than 300 volumes.

"During the last few years, the school became very much neglected, in consequence principally of the continued indisposition of the late minister, (Rev. Thos. May). There were hardly any visitors who continued to take an active interest, and the management of the school was left in the hands of the superintendent, and the elder children who acted as monitors. The books were worn out, and very little business except writing seemed to be attended to. In October last (1841), however, we are happy to say that a complete revival took place. A large number of individuals offered their services as regular teachers; a completely new set of books was provided, the forms were remodelled, and arranged in squares round the room, in such a way that each teacher might have the members of his class round him; and a new system of discipline, without the use of corporal punishment was resorted to. The employment of monitors has been abolished, all the work of tuition being, as in other places, performed by the teachers. These attend every Sunday, one half in the morning, another in the afternoon; three of them, however, attend regularly both parts of the day. By this arrangement it is believed that the teachers and children will each take a greater interest in their labours, and become more attached to each

other, that the teachers' authority will become more strengthened, and that the labour of instruction will not be felt so arduous when attendance on the school has become a regular habit.

"The school is opened in the morning and closed in the afternoon with singing, the exposition of a short passage of scripture by the minister, and prayer; and the books employed in the school consist of bibles and testaments, the Irish selections, the parables and miracles, Barbauld's Hymns and Elementary Works; it being deemed advisable at present to devote the principal part of the time to the acquirement of direct scripture knowledge. An hour each day is devoted to instruction in writing and arithmetic among the elder classes. In consequence of the number of teachers, we have been able to divide the school into seventeen classes, containing about eight children in each, which is found to be as large a number as can be taught together in so crowded a room. Although two classes are taught regularly in the chapel, and one in an adjoining room, we find the want of accommodation the greatest disadvantage under which we labour; but our funds are not at present in such a state as to warrant us in hoping for a larger building, and we are willing to shew our richer brethren, by our perseverance in the midst of these difficulties, that our present labours are not the effect of a sudden zeal alone, but of a steady determination to carry on our work, notwithstanding these obstacles."

The revival in the work of the school, described in the foregoing report, was due to the energy shown by Mr. Carpenter on his settlement at Stand; and the minute book, from which the report is taken, bears witness to the deep interest and active zeal with which

he threw himself into the school work, and inspired others to follow his example.

Of those who acted as teachers or superintendents, previous to 1841, I have hardly any information. One interesting glimpse of the school, in the first days after its removal to Stand, is afforded by a letter from Mr. Mark Philips, acknowledging a vote of condolence passed by the teachers on the death of his father in 1844. He says: "I recollect well the first Sunday on which a Sunday school was opened in connection with the chapel, and being taken upstairs to a room which had been fitted up in the building adjoining Collier's house, where I saw my father teaching a class to read from Mrs. Barbauld's hymns....." The late Abel Wolstenholme, whose name will be well known to many readers, was superintendent for twenty years, but I do not know the dates. Two of his daughters, Maria and Mary, who died in 1884 and 1891, respectively, joined the school on the second Sunday after it was opened in 1808, and maintained their interest in it throughout the whole of their lives. The following list of those who became teachers in 1841, will be of interest to many of their descendants and relatives, of whom several are now actively engaged in the same work, and faithfully following in their footsteps:—

Superintendents, G. Fletcher and R. Walsh.

Teachers on the boys' side:

Class.	Morning.	Afternoon.
I.	P. P. Carpenter	S. Taylor
II.	Simeon Farrar	P. Buckley
III.	Travers Madge	Travers Madge
IV.	W. H. Taylor	E Farrar
V.	H. Farrar	J. Jones

Class.	Morning.	Afternoon.
VI.	H. Grindrod	W. Lawton
VII.	Ph. Draycott	W. Burton
VIII.	S. Wolstenholme	H. Farrar
IX.	Th. Grindrod	J. Heywood
X.	Ch. Pixtones J. T. Taylor	Ch. Pixtones H. Taylor

Teachers on the girls' side:

I.	J. Mason	E. Mason
II.	M. Wolstenholme	S. Wolstenholme
III.	Alice Taylor	A. Wilkinson A. Farrar
IV.	E. Fletcher	S. Buckley A. Hoyle
V.	T. Fletcher S. Farrar	M. Walker M. Heywood
VI.	E. Taylor J. Grindrod	F. Taylor
VII.	E. Pixtones M. Farrar	E. Pixtones E. Hoyle

The number of teachers and scholars in May, 1842 (the earliest date for which figures are available), was as follows:—

	Scholars.		Teachers.		Totals.		Average attendance.	
	M.	F.	M.	F.	Scholars	Teachers	M.	F.
On the Books	80	58	22	20	138	42	71	51
Waiting for Admission	11	8						
Totals	91	66	22	20	157	42		

The following are the names of those who have acted as superintendents so far as is known :—

Abel Wolstenholme	previous to 1841
R. Walsh, G. Fletcher	1841
G. Fletcher, Samuel Taylor	1842-44
G. Fletcher, R. Walsh	1845-46
G. Fletcher	1847-49
J. Dickinson	1850-54
James Ormrod	1854-67
Wright Bass	1867-8 (6 months)
J. D. Darbishire	1868 to present time.

The management of the Sunday School, after 1841, was for several years in the hands of the superintendents and teachers, the minister acting as secretary. This body was known as the Sunday School committee, and held its meetings on the last Sunday of every month. At these meetings, after the current business had been transacted, the time was spent in reading and discussion or conversation or singing, concluding with hymn and prayer. In 1845, a sub-committee of the teachers was appointed to transact the general business of the School, and to propose new rules. A minute of 1853, records that a committee of six was appointed to manage the Sunday School, three members being chosen by the congregation and three by the school. The secretary of the Chapel and also the minister were to be members *ex officio*. This arrangement has continued with but slight alterations till the present day. Since 1853 the treasurer of the Sunday School has been always appointed by the congregation.

The income of the school has for a long time been provided by collections taken in the Chapel, after special sermons preached on its behalf. It is not certain when the practice began, but it appears to have existed for

some years previous to 1842. The old name for the occasion was "Charity Sermons." The following list will show that many of our best preachers have, in their time, given to the Stand Sunday School the benefit of their words of encouragement, and their powers of persuasion, by preaching at "Sermons":—

1842	Rev.	F. Bishop
1844	,,	J. Martineau
1845	,,	F. Howarth
1846	,,	J. H. Thom
1850	,,	W. Odgers
1851	,,	S. Bache
1852	,,	C. Wicksteed
1853	,,	J. Wright
1857	,,	Dr. Hutton
1859	,,	F. Bishop
1860	,,	H. Montgomery
1861	,,	J. Wright
1864	,,	— Short
1865	,,	— Ainslie
1866	,,	J. Scott Porter
1867	,,	W. C. Squier
1868	,,	J. Drummond
1869	,,	J. Page Hopps
1870	,,	B. Herford
1871	,,	H. E. Dowson
1872	,,	S. A. Steinthal
1873	,,	J. C. Odgers
1874	,,	J. Wright
1875	,,	H. Solly
1876	,,	W. Gaskell J. M'Dowell
1877	,,	C. C. Coe S. A. Steinthal
1878	,,	G. H. Vance R. L. Carpenter
1879	,,	G. H. Wells T. R. Elliott

1880	Rev.	S. A. Steinthal
1881	,,	J. E. Odgers C. C. Coe
1882	,,	J. Wright
1883	,,	D. Agate J. Black
1884	,,	H. E. Dowson R. L. Carpenter
1885	,,	S. A. Steinthal R. Pilcher
1886	,,	J. Robberds R. T. Herford
1887	,,	Dr. Sadler
1888	,,	S. Fletcher Williams
1889	,,	C. Hargrove
1890	,,	J. E. Carpenter
1891	,,	R. A. Armstrong
1892	,,	A. Lazenby

Of the ministers who preached in the years not given in the above list I have not been able to learn the names.

A few more extracts from the old minute-book, from which most of the above details have been taken, may be of interest to present Sunday School workers at Stand and elsewhere. Here is an account of a Whit-week treat :—

"Friday, June 9th, 1843.—The usual annual tea meeting of the teachers and scholars was held. They walked to the Park in procession, in number 81 girls and 96 boys, total 177, besides teachers; having viewed the gardens, they assembled round the green in front of the house, partook of refreshments and sang songs and hymns, after which a vote of thanks was carried by acclamation to the kind friends at the Park, and they returned to the school. After a marvellous quantity of coffee, cake and bread and butter had disappeared, the children and teachers engaged in play, and several songs were sung. They were again collected together,

and the prizes distributed to 47 boys and 42 girls. After a few words of exhortation and prayer the children were dismissed, and the teachers remained to spend the rest of the evening in social enjoyment."

"January 28th, 1844.—Resolved, 'That the Superintendents, and they alone, be empowered to use the cane in the school.' Carried by a majority. P. P. Carpenter thinks it his duty to enter his protest against this resolution, believing that physical force is not a right instrument for the education of children, and that it is especially obnoxious to the law of love which should guide all the arrangements of a Sunday School, and that it is wrong to do evil that good may come."

Sunday, June 30th, 1844.—"A discussion arose, and was postponed, on the subject of the teachers joining in the sports of the children."

Sunday, July 28th, 1844.—"The question adjourned from the last meeting was again discussed with great spirit, the friends from Manchester, Bolton, and Rochdale joining in it; Mr. Ch. Taylor communicated a remarkable fact of two schoolmasters, who began with opposite views, and each changed in a year's time. P. P. Carpenter summed up with recommending the teachers to join in the sports, but to keep up their own dignity of behaviour."

August 25th, 1844.—"It was decided not to introduce the liturgy recommended by the S. S. Association."

Jan. 25th, 1846.—"It was suggested that each child be taught to know his place in Chapel by some number."

"Also that the children walk in good order into Chapel under the superintendance of their teachers."

June 24th, 1846.—"Rev. P. P. Carpenter having presented a deed of gift of the Harmonium to the Sunday

School, explained his reasons for spending the greater part of the money which he and his sister had designed for the new schoolroom in this instrument; and the thanks of the meeting were conveyed to them by the Rev. A. Dean, in a speech which showed that the music of the Harmonium was eminently calculated to assist the devotional feelings, and that this too would therefore be used to the glory of our Heavenly Father."

The mention, in the last extract, of a proposed new schoolroom, shows how fifty years ago, the same difficulty had to be faced which has only now in 1893 been successfully removed, viz: the want of proper accommodation. A short account of the various buildings in which the Sunday School has been conducted at Stand, may be given here, the rather that it will justify the exertions recently made to erect a really adequate school building.

It has already been mentioned that when a part of the scholars were removed from the workhouse school to Stand in August 1808, they met at first in a private room adjoining the Chapel. This was a large room extending over the shippons belonging to one of the cottages which were pulled down in 1877, and which were at the time occupied by James Collier as under-tenant of William Taylor (see ch. v. no. 66). This arrangement could hardly have been more than temporary, and in a short time the use of the Grammar School buildiug was obtained from the Trustees, and by the consent of the then master, the Rev. R. Smethurst. Here the Sunday School was held for some fifty years. The building consisted of a long low room, standing at right angles to the Chapel, and forming one end of the graveyard. It stood nearer to the Chapel than the present school. Inside, the floor was below the level of the ground, and I believe, was flagged. This was the same building

which had been erected for the purposes of the Grammar School, some time between 1711 and 1727, as already mentioned; and in addition to the inconvenience of scant accommodation, there was the further difficulty of a dual control, the one room being used for day school as well as Sunday school. Such a building would now be found very unsuitable for Sunday school work, but nevertheless very good work was done in it for many years, and those who still remember it have very pleasant recollections of the gatherings within its walls.

As early as 1842, the need was felt and expressed of better accommodation, and in the following year, on July 30th, it was resolved at a Teachers' meeting, "That the teachers of this school, while they feel grateful to the Trustees and Master of the Stand Grammar School for the use of their room, feel strongly and increasingly the want of accommodation adequate to the present wants of the Sunday School; That they are determined to exert themselves for the purpose of erecting a new one, and respectfully solicit the co-operation of the Congregation and their Friends in this object." It was announced at the meeting that £2 had already been promised. Collecting books were prepared, and examined at each monthly meeting. In the report for 1844, it is stated that "The crying evil of the school, the want of sufficient accommodation bids fair to be soon remedied, the congregation having raised a considerable sum towards the erection of a new schoolroom. It is hoped that before the period of the next report, the requisite funds will have been raised and the building completed," and later in the same year, July 28th, it was resolved "That the teachers of Stand School desire to express the pleasure with which they have heard of the passing of the Dissenters' Chapels Bill, and their hope that, now

that all doubt as to the security of their property is removed, the members of the congregation will enter with renewed zeal into the plan for building a new room." There is, however, no allusion to the project in 1845, and in the report for 1845-46, it is explained that "the capital defect of the school, the unhealthiness and want of accommodation of the present schoolroom, has not yet been remedied. The teachers have met with many and unexpected difficulties in the way of their fulfilment. They have, however, a sum of money accumulating in the savings bank, and they hope that at no distant period they may succeed in this, their most cherished wish." Mr. Carpenter, although about to leave Stand, was requested to continue to act as trustee of the building fund. But in November, 1847, he handed it over to the care of Mr. Simeon Farrar, of Stand, who was to call the subscribers together and ascertain their wishes as to the disposal of it. What they decided I do not know, but the intended school was not built, and the whole project dropped for several years.

In December, 1859, another attempt was made to obtain proper accommodation for the Sunday School. The teachers, elder scholars, and friends sent a written application to the trustees of the Grammar School, asking for a plot of ground belonging to them, in order to build thereon a new room or extend the existing one. This application was duly considered at a meeting of the Trustees, January 21st, 1860, and it was determined to extend the then Grammar School and effect other improvements; and Messrs. R. N. Philips, John Grundy, and Simeon Farrar were appointed a sub-committee on behalf of the Grammar School Trustees, to act with the authorities of the Sunday School until the extension

be completed, due regard being had to the existing rights and privileges of the Grammar School. The money to defray the expenses, some £643, was raised by an appeal to the congregation, the members of the Sunday School, and their friends, inasmuch as the income of the Grammar School Trustees did not permit of such an expenditure. The original intention of merely extending the old building was not kept to, and an entirely new school was built. It was opened about the end of 1861 or the beginning of 1862, and has been in use ever since. It is in its arrangements a curiously bad building, and needlessly unsuited to the purposes for which it was built. The material is good and well put together; but it has no other excellencies. There are two moderately large rooms, one above the other; the top one, where crowded gatherings are often held, has only one narrow door, at the end, from which a steep stone staircase descends to the ground floor. The entrances and exits in general are badly contrived as they could be. The building should be but is not warmed by open fire-places, and has been known to be icy cold though fires have been kept burning for three days. The ventilation is bad; there is only one class room, and in spite of frequent efforts to deaden the sound the lower is almost useless when the upper room is full. It was pointed out at the time that the intended building was not adapted for a Sunday School, whatever it might be for a Day School, but the remonstrancs had no effect. Bad as it was, however, the Sunday School occupied it rent-free, though they have had to keep the premises in repair, both inside and out, at their own expense, besides spending a considerable amount in small sums in the hope of remedying its many faults. For thirty years this state of things continued. The

Sunday School throve and increased, in spite of its uncomfortable quarters, the inconvenience of which began to be more strongly felt as new methods and requirements of Sunday School work began to arise.

In the spring of 1891 whispers began to be heard of a new school, and at a meeting of the Sunday School Committee, held on May 12th, it was resolved to invite a conference of the various governing bodies of the Chapel and School. The conference met in August, and devised a scheme to include not merely the building of a new school but also the purchase of the freehold of the Chapel and old and new burial grounds. The scheme was presented to a general meeting of the congregation and Sunday School on October 31st, and recommended to them as a suitable way of commemorating the bi-centenary of the Chapel in 1893. It was announced at the same meeting that Mr. Alfred Grundy had promised such generous help that there would be little else for the congregation to do except find the money for the new school. A subscription list was opened at once, and promises to the amount of £441 were received in the room. Since then the work has gone rapidly forward. The building was begun in April, 1892; two memorial stones were laid on July 9th by Miss Philips and Mr. Grundy, the two chief contributors. Meanwhile application had been made to the Charity Commissioners, by the Trustees of the Grammar School, for leave to sell portions of their estate, and the desired sanction was received on July 19th. Negotiations with the Earl of Derby for freehold of the site of the new school were also successfully completed, being greatly furthered by the ready kindness of Thomas Statter, Esq., Lord Derby's steward. On October 31st, 1892, just twelve months after the scheme had been launched,

another meeting was held, at which a deed, being a declaration of the Trusts upon which the several properties were held, and a recital of the manner in which they came into the possession of the Trustees, was adopted by the congregation. The names of the new Trustees have been given above (Chapter V., Nos. 95, 100—113). As regards theological doctrine the Trust is perfectly open; the Chapel is set apart for the worship of Almighty God; and it is provided that the property shall never be held by any society which imposes upon its members any doctrinal test. Thus the congregation re-affirmed their adhesion to the principle upon which the founders had acted, when they built the Chapel two centuries ago. And thus they celebrate its 200th birthday by re-establishing it upon an independent basis, and by providing a substantial and comfortable home for the Sunday School, which forms so essential a part of its work.

It is as a contribution to the celebrations which will mark the 200th anniversary of Stand Chapel that I have compiled these records of its history in the past. Scanty though they are, considering the length of time which they include, they yet contain some things not generally known, and though not important in themselves they will yet be of service to those who are at present connected with the Chapel. It is well that they should know of what ancestry they come, and understand something of the noble heritage of Puritan Nonconformity which has been handed down to them. "It is not, or at least it ought not to be considered, uninteresting to a conscientious dissenter, to learn the history of that place of worship which he has attended from his early years, or frequented since from choice or conviction, to know the time of its foundation, the succession of the

ministers who have conducted its service, and the gradual change, in religious opinions, which has taken place from its origin to his own time." What Mr. Dean set before him, in the foregoing words, I have tried to carry out in more detail than he succeeded in doing, but with the same belief that the subject is, or at least ought to be, of interest to those for whom chiefly I have written. To the wider circle of the general public, if any of them shall read this little book, I offer it as a contribution to the history of Lancashire Nonconformity, trusting that it may awaken a kindly, if transient, interest in the fortunes of an old Dissenting Chapel.

THE END.

H. ALLEN, PRINTER, PRESTWICH.

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— ERRATA. —

Preface.— It was found that Mr. Heywood's photographs, though excellent in themselves, were not well adapted for engraving. The first engraving shown is taken from the lithograph referred to on page 55.

Page 93.—The two Messrs. Sanderson were not brothers as stated in the text. Thomas was the father of Richard.

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